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Long as thy Science truth shall know,
Long as thine Eagle harms no Dove,
Long as thy Law by law shall grow,
Long as thy God is God above,
Thy brother every man below,—
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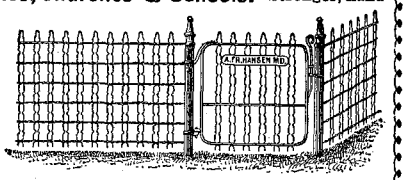

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Volume 53 Saturday, 14 March, 1896 Number 11

THOSE gentlemen who are anxious to forsake the policy of Washington and Lincoln, and to enter into the arena of international struggle and compete with the older countries in expenditure of money on armaments, will do well to study carefully the crisis through which Italy is now passing. Italy was induced to join the Triple Alliance and to come within what may be called its circle of influence very largely by national vanity, because alliance with Germany and Austria meant recognition as a nation of the first class. This alliance brought with it not only enormous increase of expenditure and many diplomatic embarrassments, but also the play of certain ambitions which were in the air of the time, and among these that of colonial extension. What Germany, France, England, and Russia were doing, Italy felt that she must do in order to maintain her place as a Great Power. Africa offered an attractive field; but, unluckily, the Italians chose a country occupied by the bravest and most accomplished fighters in the Dark Continent. In 1885 they seized the seaport of Massowah upon the Red Sea, which belonged to Egypt, but which England conceded to them in the Khedive's name. An advance inland was in logical order of events. That advance brought them at once into conflict with the Abyssinians, and the first encounter resulted in the massacre of about five hundred Italians. National feeling was aroused. What is commonly and ignorantly called national honor was supposed to be touched. Large reinforcements were sent into the country, and the conquest of Abyssinia was formally undertaken. The time seemed to be favorable on account of internal dissensions among the Abyssinians, which had resulted in breaking up the autonomy of the country and creating leaders in the various provinces who were practically feudal lords.

❀

One of these leaders, Menelek, whose death was reported some months ago and very widely believed, signed a treaty with the Italians in 1889 and borrowed a large sum of money, but no sooner had he received the money than he professed an entirely different understanding of the scope of the treaty from that which the Italians held, and declared that he had not meant to accept in any sense an Italian protectorate and to surrender to Italy the management of the foreign relations of Abyssinia. War naturally ensued, and for about four years has been carried on with varying success. The Abyssinians are not only a very brave people, well disciplined, armed with modern guns, but they also occupy a country which has been called the African Switzerland—a tableland about fourteen thousand feet above the level of the sea, and reached only through narrow defiles and mountain passes very difficult for European troops and artillery, and offering endless opportunities of ambuscade and surprise. In those defiles and mountain passes armies have been wrecked for centuries. The dissensions of the native provincial rulers, upon which the Italians had counted, disappeared under the blows of defeat. They rallied in order to preserve their independence, until Menelek was in command of a fighting force of nearly 100,000 men. An Italian column under the leadership of Major Tosselli was slaughtered, a fortress occupied by Colonel Galliano was captured, and now comes the disastrous defeat of General Baratieri. The latter, a skillful officer of considerable experience, made an attack on an Abyssinian stronghold for the purpose of defeating an operation to turn his own line. The passes leading to Adowa were taken possession of by the reserve of the Italian force. Four battalions of native levies and four mountain batteries then engaged the Abyssinians, but were speedily overwhelmed. Flushed with success, the Abyssinians attacked the entire Italian front and flanked both wings. The invaders made a heroic advance, but finally yielded and were driven back in great confusion, losing all their provisions, sixty guns, three thousand men, and a number of commanding officers. The defeat became a rout and ended in a slaughter.

❀

The news of this disaster came upon Italy like a bolt out of a clear sky. The first bewilderment soon gave place to passionate indignation; and it looked for a few days not only as if the Ministry would go, but as if the monarchy were in peril. There was a deep-seated feeling that the country had been betrayed by its leaders. Mobs gathered in many of the large cities, rioting and even bloodshed took place in leading thoroughfares, Ministers were protected by police, and there were threats of vengeance against the Premier. Signor Crispi, who, it is said, has opposed the policy of extending Italian influence in Abyssinia, bent to the storm and promptly resigned. For a few days it looked as if no Ministry could be organized; no one seemed willing to face the popular indignation. The King has, however, induced the Marquis di Rudini to assume a position which he has filled several times before, and to which he brings wide public experience and mature powers of a good order. The disaster in Abyssinia has divided the country into two parties. The military party, of course, insists that the honor of the country is at stake, that more men must be rushed into Abyssinia, more millions of dollars spent in an attempt to subjugate the country. The other party holds that the policy of colonial extension has been wrong from the beginning, that the Abyssinian expedition was a military blunder, and that the wise thing to do for Italy is to abandon an unwise policy and retreat from an untenable position. As the country is practically bankrupt, and as there is also every probability that the Abyssinians will hold their country against all comers, it would seem to be national madness to persist in the attempt to subjugate a brave and well-armed people. It is a characteristic, however, of militarism that it makes men blind to the higher realities of national life.

❀

Great Britain has shown her respect for American opinion in the Venezuelan dispute by printing an elaborate presentation of the British claims prepared by the eminent

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jurist Sir Frederick Pollock. This is made public in the form of a Parliamentary "Blue Book," and will be laid before the Commission appointed by President Cleveland. This does not mean that Great Britain is pledged to accept the conclusions of the Commission as final, but it does indicate a disposition to bring the affair to a peaceful and reasonable result. The "Blue Book" contains 443 folio pages and nine maps, and is an exhaustive discussion of the historical and geographical aspects of the case. Of course it is quite *ex parte;* equally of course, the English newspapers pronounce it unanswerable; but what is most interesting in the English press comment is that many of the papers unite in saying that the stronger the British case the greater is the reason for arbitration. Thus the "Daily News" says: "The case is impressively if not irrefragably strong, but the stronger it is the less reason Lord Salisbury can urge against unconditional arbitration." The "Chronicle" says: "The country is unanimous for arbitration, and arbitration will take place." The "Times" says: "We are confident that the case will exercise a strong and wholesome effect on public opinion on both sides of the Atlantic. . . . It is to be hoped that diplomacy will once more begin to move actively in the matter."

❀

The framers of the British case contend, in brief, that when, by the Treaty of Münster (1648), Spain acknowledged the independence of Holland, the two countries confirmed to each other their then existing possessions in America; that at the time of the treaty Spain well knew that the Dutch had possessions in Guiana on the Essequibo and Barima Rivers and at other points of the now disputed territory, while the Spanish had no settlements south of the banks of the Orinoco; that Spain by the Münster treaty recognized the Dutch rights in existing settlements, and that in 1796 these rights passed by purchase to Great Britain. Spanish documents are quoted to show that in early days the Dutch occupation was recognized by Spain. Thus, papers before the Spanish Privy Council in 1614 say: "It is clear that those coasts belong to them [the Dutch] from the river Maronon to the river Orinoco." Again, the Dutch West India Company repeatedly made orders and grants treating the Barima and Essequibo regions as Dutch, without any protest whatever from Spain. Up to 1714, Spain had, it is claimed, no settlements beyond the Orinoco, and, historically speaking, the British claim might include everything to that river. "Between 1750 and 1752 the Capuchin Fathers from the missions applied to the Dutch Government for permission to trade in Dutch Cuyuni. They were refused. In 1755 the Dutch, in order to prevent encroachments by the Spaniards on the territory of Yuruay, which they considered indisputably Dutch territory, established a post 150 miles higher up the Cuyuni." It was only in 1772 that the Spanish claims to the territory in dispute began to appear, and then they extended clear down to the Amazon (including French Guiana), and were based on a Papal bull. As late as 1802 a Spanish Commissioner wrote of the possessions of the Dutch on the Cuyuni and Essequibo regions as of a well-recognized fact. When Venezuelan independence was established, the new country in its treaty with Great Britain made no protest against the then long-maintained claim of the latter. The history of the claims made by Venezuela and the diplomatic correspondence over the dispute are examined in detail, and it is held that "Great Britain, while maintaining her just rights, has consistently shown a desire to make a fair arrangement with Venezuela as to boundary, and that the claim of Venezuela that her territory extends to the Essequibo has been based upon contentions which are in no way supported by the facts and cannot be justified upon any reasonable ground."

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The conference committee of the House and the Senate having agreed upon the House resolutions as to Cuba summarized in The Outlook last week, these resolutions were reported to the Senate on Monday of this week. After adopting a special resolution offered by Senator Hoar calling upon the President for information about the actual state of things in Cuba, a general debate followed. Senator Hale urged that the condition in Cuba in no way fulfilled the definitions of belligerency, and contrasted the "guerrilla warfare" of the insurgents with the position of the Southern Confederacy when its belligerency was recognized by European powers. He dwelt with emphasis also on the fact that, as shown by the Spanish Minister to Washington, the allegations of Spain's cruelty in former insurrections, upon which Senators Sherman and Lodge based their invective in the previous debate, were quoted at second hand and were grossly incorrect—as where, for instance, Senator Sherman accused Weyler of atrocities on the authority of a Spanish pamphlet in which Weyler's name is not mentioned. It must be remembered that the riotous demonstrations in Spain against the United States have been chiefly caused by press reports of the denunciatory words used by the Senators in the former debate, and largely based on such evidence. A better proof of the need of accurate information could not be offered. There have been several of these demonstrations the past week, the most serious having been at Balboa, where the American Consul's house was stoned, and the consulate saved from attack only by a large force of police, who dispersed the mob only after two policemen had been wounded with pistols. The Spanish Government has closed several universities and schools where demonstrations against the United States have taken place. Señor Canovas, the Spanish Prime Minister, in a cable dispatch to the New York "World," declares the intention of his Government to continue to suppress every hostile demonstration, and to punish severely all mob insults to America. As to what is actually going on in Cuba it is almost impossible to get an intelligent idea. We hear of a severe press censorship in Havana, and yet long dispatches from that city are printed, not only exalting the success of the insurgents, but roundly berating the Spanish general. It is more than likely that some of these dispatches are largely manufactured or "padded" in this country. It seems to be true, however, that the insurgents are active, are still within a comparatively short distance of Havana, and continue to pass the imaginary lines of the Spanish cordons with ease. No general engagement has taken place or seems likely to occur. The skill of Gomez and Maceo in their peculiar warfare is remarkable.

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Pacific Railroad matters have recently been before the Supreme Court, before the Senate, and before an Investigating Committee of the Senate. The case before the Supreme Court was the suit brought to hold the estate of Leland Stanford responsible to the Government for debts of the Central and Western Pacific Railroad Companies, of which he was a stockholder. By the Constitution of California at the time these companies were incorporated each stockholder of a corporation was declared to be "individually and personally liable for his proportion of its debts and liabilities." The Supreme Court of California, however, had decided that legislation was necessary to give any effect to this mandate of the Constitution, and the legislation afterwards enacted to this end was not yet on the statute-books

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when the roads entered into their contract with the Federal Government. Inasmuch as subsequent State legislation could not affect a contract, and the State Supreme Court had decided that the words of the Constitution imposed no obligation at the time the contract was made, the Federal courts have held that the Stanford estate is not liable for any of the debts of the Pacific companies. The view taken by the Supreme Court seems to have been the view of the Attorney-General previous to the decision. In the Senate the question that has recently been under discussion is the continually recurring one of extending the Government's loan to the Pacific roads. The most striking speech made upon it was that of Senator Pettigrew (Republican, of South Dakota), who denounced the extension of the loans as bad morally as being a compromise with those who had swindled the Government, and bad economically because it imposed needless burdens upon the sections traversed by the roads. Senator Pettigrew urged that the mortgages be foreclosed and the roads be operated by the Government. Before the Senate Investigating Committee the principal witness has been Mr. C. P. Huntington, President of the Southern Pacific system. President Huntington has made very few damaging admissions. The most interesting point in his examination was when he was asked about the profit he and his three colleagues (Messrs. Stanford, Hopkins, and Crocker) had made out of the Construction and Finance Company, by which the Central Pacific was built and managed. Mr. Huntington replied that, taking into consideration all the work and anxiety that he had gone through for twenty years, he and his associates were not sufficiently remunerated. On being pressed to name the amount of his personal profit, Mr. Huntington finally put it at "not more than three or four million dollars." "That is pretty good pay for twenty years' work," Senator Morgan remarked. "No, not for the work we did," said Mr. Huntington. "I have done as much work in twenty years," Senator Morgan said, "and I never got a twentieth part of that."

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The Prohibition party, as well as others, seems in danger of dividing upon the financial issue. The advocates of harmony are urging the adoption of a platform from which all issues except prohibition shall be practically excluded. But even in the East they are only measurably successful. The platform adopted by the Rhode Island Convention last week was regarded as a signal triumph for the advocates of a "single issue;" yet even this platform demanded public control, or, if necessary, public ownership, of municipal lighting and transportation facilities, and indorsed the "initiative and referendum." In the Indiana Convention the week before the so-called "broad-gauge" element was completely triumphant. The platform adopted demanded, among other things, the free coinage of gold and silver at the old ratio; the Government operation of industries in which competition has been displaced by monopoly, and the amendment of the National Constitution so as "to allow an equitable taxation of the properties and incomes of the people." This was a typical "broad-gauge platform." On the question of monopoly the Prohibitionists of the East are nearly at one with the Prohibitionists of the West; but on the silver question the differences are irreconcilable. The West is insistent on a free-coinage plank in the National platform, and though the Eastern leaders merely demand the avoidance of this issue, they are not yet certain to be successful, though the holding of the Convention at Pittsburg is believed to give them a decided advantage. Among the candidates for the Presidential nomination the division seems to be as nearly as possible an equal one. Of the nine possible candidates interviewed by the "Voice" last week, four seemed to favor the free coinage of silver, four to oppose it, and one to favor it as a policy, but to oppose it as a plank in the party platform. The leader of the silver men, ex-Governor St. John, of Kansas, seems to consider the financial issue as more important for the time being than the prohibition issue. Of the nine planks in his platform, the first six related to the free coinage of silver and the issue of money exclusively by the Government; the seventh to public control or even ownership of the means of transportation, lighting, etc.; the eighth to the taxation of citizens in proportion to their wealth instead of their consumption of necessities; and only the ninth to the suppression of the liquor traffic.

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A new demonstration of the power of public opinion is afforded by the radical changes which have been made in the bill for the consolidation of the cities of Brooklyn and New York. We still think the bill objectionable in that it decrees consolidation without determining what the terms of consolidation shall be, and proposes to impose upon between two and three million people a constitution without giving them any direct right to pass upon that constitution themselves. In this respect it clearly infringes the democratic principle of popular sovereignty, but two radical amendments have reduced, if not removed, the other objections to the bill. One of these amendments requires that the commissioners to be appointed by the Governor shall all be taken from residents of the "Greater New York;" the other, that the final report of the commission must be made by the first of February, 1897, and the election of officers under the charter of the enlarged municipality must take place in the following November, so as to accomplish the consolidation by the beginning of 1898. The first of these provisions gives a reasonable assurance that the views and interests of the two cities will have legitimate consideration in the commission; and if Governor Morton rises to the opportunity afforded him, and appoints, not professional politicians, but eminent citizens, he can materially lessen the otherwise fatal objection to the bill that it imposes on a reluctant people a constitution which they have had no share in framing. The other amendment, limiting the time within which the commission must make its report, is probably rightly regarded as a withdrawal of the threat supposed to be implied in the measure in its original form, that the two cities should be governed by State commissions pending the framing of a charter. Whether this was ever intended or not we cannot say, but certainly there was fear that this course would be pursued, and it is not improbable that the public agitation prevented it. If the bill in its amended form should pass, and should be approved by the Governor (and the indications all point in this direction), the press of the city of New York and Brooklyn can render their constituents no better service than by employing the ablest pens which money can procure to contribute through their columns to the discussion of the question, What should be the constitution of such a municipality? It ought to be possible for the "Greater New York," if it comes into existence, to set such an example of municipal liberty and order as should give municipal reform throughout the country a great and lasting impulse.

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The decision of the Court of Appeals of New York State in The People vs. James A. Roberts seems to settle, so far as an opinion of the highest court of judicature can settle, the principle that hereafter all appointments to administrative offices must be made in accordance with the

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principles of Civil Service Reform. The Constitution of the State provides that "appointments and promotions in the civil service of the State, and of all the civil divisions thereof, including cities and villages, shall be made according to merit and fitness, to be ascertained so far as practicable by examinations, which, so far as practicable, shall be competitive." The Comptroller of the State of New York refused to pay the salary of a civil officer appointed without such examination, and the Court of Appeals refused to grant a writ of mandamus, thus holding that the salary was not payable because the officer had been appointed in violation of the Constitution. The principle of the decision is so clearly embodied in the following paragraph that the lay reader will easily comprehend its far-reaching significance:

"The principle that all appointments in the civil service must be made according to merit and fitness, to be ascertained by competitive examinations, is expressed in such broad and imperative language that in some respects it must be regarded as beyond the control of the Legislature, and secure from any mere statutory changes. If the Legislature should repeal all the statutes and regulations on the subject of appointments in the civil service, the mandate of the Constitution would still remain, and would so far execute itself as to require the courts, in a proper case, to pronounce appointments made without compliance with its requirements illegal."

The Civil Service Reformers of the State of New York have now simply to exercise combined caution and vigor to prevent the appointment of men to office hereafter by the machine for political reasons and irrespective of their merit and fitness. They should keep a close watch, and whenever such an appointment is made should bring suit, as they may do under the laws of the State, to enjoin the payment of the salary. The decision of the Court of Appeals puts the matter beyond even legislative interference. It will be for the courts to determine whether the office is one the qualifications for which can be ascertained by competitive examinations. The only recourse of the machine will be to change the Constitution, and we venture to affirm that it not only cannot change the Constitution by striking this provision out, but that it will not even venture to make an attempt so to do.

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The sub-committee to which was referred the different bills now before the New York Legislature affecting the schools of this city has agreed upon a measure which adopts the main features of the Pavey Bill, already commented upon in these columns, and includes many of the provisions of the bill prepared last year by the Committee of Seventy. It abolishes the entire system of ward trustees from and after June 30 of this year, and thus cuts the ground from under some of the worst abuses in our system as now organized. The abolition of the ward trustees concentrates instead of divides responsibility, and will go far to limit the play of those personal and narrowly local influences which have hitherto wrought such mischief. When the school system is administered by the Board of Education, it will be possible to fasten responsibility upon individuals, and to bring a definite body to the bar of public opinion. The proposed measure retains and increases the number of inspectors; it provides for the division of the city into fifteen school inspection districts of approximately equal population, and for the appointment of five inspectors for each of these districts. The appointing power is lodged in the Mayor, in order that, being independent of the Board of Education, these inspectors may represent more independently the interests of taxpayers and citizens. The bill also provides that the teachers and principals shall hereafter be selected exclusively from an eligible list, the constitution of which is carefully guarded in the interests of competency, intelligence, and promotion according to merit. All nominations are to be made from this list by the Board of Education on the nomination of the Board of School Superintendents. This Board is a new feature. The bill provides for its organization on the first of July by the City Superintendent of Schools and his assistants. It is supposed, therefore, to represent the best training and expert knowledge which the school system can supply. It is to nominate all principals and teachers, and to have large powers in the arrangement of courses of study and the settlement of all educational questions. The bill also provides for the establishment of high schools, which the school system of this city has heretofore entirely lacked. There may be some question about specific provisions of this bill, but about its general soundness there can be, in our judgment, no question. The passage of this measure, or of something akin to it, is absolutely necessary as a preliminary step to that educational reorganization which this city needs perhaps more than it needs anything else.

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The conferences under the auspices of the New York "Society for Improving the Condition of the Poor," to consider the problem of the housing of the poor, drew together an audience last week from many sections of the country, but very few persons from the city of New York, which ought to furnish many students of a subject so vital to it. As one of the speakers said, it was significant that one of the smallest halls in the city had been secured for this conference, and yet the capacity of that hall was in no way taxed. When one considers the public apathy expressed by the meagerness of this audience, and the greater meagerness of the press reports of its proceedings, he almost wonders that so much progress has been made. We no longer have families living in cellars; it is no longer lawful to erect rear tenements to exclude the light and make close the air; the entire lot cannot now be built upon; and we have now, thanks to the Tenement-House Commissions, the definite pledge of public baths and more park space in the tenement-house districts. Nevertheless, even the newer tenement-houses are most of them being erected with as little regard to the requirements of healthful living as the law will permit, and less than the public conscience would tolerate if the public conscience were aroused. The conference last week had the privilege—occasionally it was the duty—of listening to many remedies for the present evils. The most original, doubtless, was one that proposed meeting all the difficulties of the tenement-house problem by the placing of ventilating-pipes in the corners of the rooms! All phases of the subject of the conference were treated by such experts as Mr. Edward Marshall, Professor Felix Adler, and Dr. Albert Shaw. Rapid transit and the acquiring of land beyond the city limits by the city, or a syndicate, to be held at its original value and built upon for the benefit of the wage-earning population, was the far-reaching remedy that seemed to meet with the most general approval. Even without public ownership of land, cheap rapid transit might easily quadruple the territory in which wage-earners might live and reach their work at as little cost of time and money as now. The immediate outcome of the conference will be the forming of a permanent committee of responsible men, who will endeavor to form a syndicate or organization that will purchase land and erect small houses for the use of wage-earners.

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An Anti-Tramp Convention, attended by public officials from every part of the State, was held in Fond du Lac, Wis., week before last. The occasion of the Convention was, of course, the fact that the number of tramps or "hoboes" has

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increased throughout the State during the past two years in a way unparalleled since the crisis of 1873. Considering the broadness of the questions involved, the discussions were unusually practical in their character. It is true that many crude suggestions were made, Socialists urging that Socialism was the only remedy for the tramp evil, and General Bragg, representing the other extreme, demanding in extreme cases recourse to the whipping-post. But in the main those who took part in the discussions kept in mind the public sense both of justice and humanity. The chief result of their deliberations was a resolution declaring "that county workhouses or some other judicious system of labor for all prisoners, including tramps, should be universally adopted." Such labor tests, as we have before had occasion to point out, can rarely, if ever, be made directly profitable, but they relieve communities altogether of the men who will not work, besides furnishing work of some benefit to the public to those who are honestly seeking and cannot find it. The Wisconsin Convention brought out in a striking way the extent of the sums now paid by the taxpayers of various communities either to support men in idleness in the community, or to transport them to other communities where they will be equally idle. One exceptionally bad feature of the present situation brought to light was the wide prevalence in Wisconsin of a system paying justices and constables for their disposition of tramp cases by fees. One county official said that in his county the city marshal and a railway policeman had formed a combination by which the former's fees had risen as high as forty-five dollars a day. Rumor had it that men committed from five to thirty days were released the next day and again ready for recommitment. This uncommonly pernicious development of the generally pernicious fee system led the Conference to adopt a resolution "that the system of remunerating public officers for public services by fees should be abolished."

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In the Children's Street-Cleaning Leagues of New York City a movement has been started which may prove a most important auxiliary in developing the higher life of our great cities. Several of these leagues have been formed in New York within the past year, under the initiative of Colonel Waring, the Commissioner of Street-Cleaning. Their object is to secure the interest and co-operation of the children in maintaining clean streets, chiefly through the means of inspection, reports, and personal avoidance of offense, it being no part of the design to have the children aid in the actual work of cleaning. They are pledged to abstain from throwing paper, fruit-skins, etc., in the streets, and to use their influence to this end over their playmates and in their own households. The leagues hold weekly meetings, at which reports are made as to the condition of the streets of the neighborhood, the work of the street-sweepers and ash-collectors, special offenses as to overfilled ash-barrels, etc., etc. The leagues choose their own officers—president, vice-president, secretary, and treasurer—and their meetings incidentally furnish a valuable training in parliamentary procedure to the future citizen. In the flourishing clubs connected with St. George's Church the small boys have proved the most efficient workers, the President being a bright boy of only eleven. In this church the boys and girls have separate clubs, each meeting once a week on Saturday morning, and having the help and advice of one of the clergy. These particular clubs, of course, are composed of children of the more prosperous classes; in some of the more distinctively East Side leagues the meetings are held in the evening, to accommodate those who work during the day. Once a month the leagues are brought into close touch with the Street-Cleaning Department at a public meeting held by Colonel Waring, to which a representative of each league reports. Badges and shields are provided for the children, and the sentiment of civic pride and usefulness is awakened and fostered in various ways. Children who learn to take a pride in clean streets will soon learn that clean politics are a necessary accompaniment of a clean city. The men and women who learn this lesson in their childhood may be relied on to cast their influence in favor of both clean streets and clean government in our great municipalities of the future.

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Cowardice and "Bunkum"

Every kind of government presents its own peculiar temptations, and the freer the government the greater the number of these temptations and the more difficult to resist. We have discovered by more than a century of practical experience that a republican form of government makes by far the severest tax on character and intelligence of all the methods of rule which men have tried. It demands more of the men who live under it than any other form of political organization. The two temptations to which its public men seem to succumb are the temptations to cowardice and to that kind of exaggeration which is popularly known as "bunkum." When a man holds his seat in Congress by a small majority in the district which he represents, he is tempted to follow what he supposes to be the general sentiment of that majority rather than his own convictions. He is tempted to forsake the rôle of the statesman, who brings independent judgment to the matters brought before him and speaks from personal conviction, for the rôle of the politician, whose aim it is to keep in office by always running in line with the voters.

Ten days ago, when the Cuban resolutions were rushed through the House of Representatives in hot haste, the entire Massachusetts delegation voted against this precipitancy, on the ground that haste in dealing with so grave a matter was out of place. It is reported that, after the vote was taken, a great many members of the House from other localities congratulated the Massachusetts Representatives on their action, and expressed their entire approval of it, and their regret that they were "so situated politically as to be unable to vote according to their own judgment." This downright cowardice is the bane of our public life. It explains the rash and precipitate conduct of Congress in foreign affairs through the whole session, until the country has begun to dread the reports of each day's proceedings, and to long for the time when a deliberative body which has ceased to deliberate shall cease to meet—a body which leaves pressing questions like the currency untouched, and gives itself up to windy truculence on foreign questions.

The action of the Senate on the Venezuelan message was an illustration, first, of entire uncertainty as to what ought to be done in view of the fact that the political situation had suddenly become very much confused, and that it was impossible to decide at the moment in what direction public opinion would go; and, secondly, of the lack of downright independence among the members of that body. For several days no voice of protest against haste and violence, and in favor of the traditional, honorable, and statesmanlike practices of such a body, was heard. Angry denunciations and passionate appeals for sudden action filled the air, and a great many Senators, who must have revolted from such a travesty of the manners, the methods,

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and the spirit of a dignified, deliberative body, sat speechless in their chairs. By and by, when the second sober thought of the country began to be heard, and it was discovered that public sentiment was not stricken with the fury of the war spirit, calmer counsels began to be expressed. The discouraging feature of the whole discussion lay in the fact that those counsels were not uttered at the very moment when they were most needed, and that no brave and statesmanlike voice made itself heard above the tumult.

This temptation to cowardice, which makes so many of our public men mere echoes and trimmers instead of leaders, is supplemented by the vice of "bunkum"—that is, the vice of an exaggeration of what they suppose to be public sentiment. If a listener in the galleries of the Senate or the House during the debates on the Cuban resolutions had shut his eyes, he might have supposed himself to be in a boys' school, such was the rant, the violence, and the truculence of a great deal of the speechmaking. There was plenty of material for clear, well-balanced, and effective criticism of Spanish action, of the kind which is consistent with decency of manners between nations, and which ought to be persuasive in deliberative bodies; but that proud and sensitive country was insulted by every epithet which an invention weak in history but strong in language could devise. From one point of view it was laughable; from another it was humiliating. The orators seemed to feel in duty bound not only to express what they supposed to be the sentiments of their constituents, but to give that expression the wildest possible rhetorical exaggeration. Good manners and decent language are quite as necessary between nations as between gentlemen. When men of honor and force differ, they sometimes express their opinions of each other with a great deal of definiteness, but they do not assail each other like pickpockets, nor do they indulge in the language of blackguardism. Between nations the same proprieties ought to be observed. The Outlook has no sympathy with Spanish rule in Cuba, or with Spanish spirit and methods in many other directions, but, for the sake of our own honor and dignity, our public men ought to be able to express national disapproval without either vulgarity or violence. As a matter of fact, a great deal of this talking is pure "bunkum." It represents neither the indignation which comes from a thorough knowledge of facts nor that coming from profound conviction; it is an inflated expression of what is supposed to be public sentiment, and it brings into clear light a vice which a great many of our public men have contracted. The evidences of real strength lie always in power of independent action and in that moderation and balance of statement, scrupulous of the truth, which gains in effectiveness by refraining from every form of exaggeration.

National Honor

It is very clear that what constitutes national honor stands in need of radical revision. In the conceptions of many people it is as unreal and artificial as was the old sense of honor which constantly bred duels. The case of Italy is in point. Italy has wantonly invaded Abyssinia, without a shadow of moral right. Her armies have been met by the best-equipped barbarous people in the world, and they have been overwhelmingly defeated. If they had been successful, the enterprise would have done little for Italy except add enormously to her expenses. Meanwhile Italy is practically bankrupt. She is loaded with an enormous debt; her people are crushed by vexatious and oppressive taxation, and the very vitality of the nation has seemed to be diminished by the enormous loads which have been imposed upon the people. As soon as news from Abyssinia comes, the shout goes up that the national honor is in peril and must be protected at any cost of life or money. What is national honor? Is it a keen sense of righteousness, a keen desire to do justice, an intense longing to consider the rights of all, an application of a high-minded common sense to affairs? or is it a determination, when one has made an immoral blunder, to persist in it, to waste treasure and life like water in the carrying out of a policy which is morally indefensible and which is financially ruinous, even if successful? This is a good illustration of the conception of national honor which is being constantly appealed to in a great many newspapers and by a great many persons in this country. National honor is not a conventional or artificial thing. It is a fine sensitiveness which grows out of a noble thought of a nation about itself. It is not a blind, arrogant, unscrupulous forcing through of a policy which has once been inaugurated. It is not a stupid refusal to learn a lesson when the lesson has been taught.

Law or War?

We publish on another page a series of opinions from distinguished men in favor of substituting Law for War as a means of settling international difficulties. These writers, and those whose letters we have previously published, represent every section in the community—East, West, North, and South; every class—merchant, lawyer, farmer, statesman, soldier, clergyman; each party; and both the Protestant and the Roman Catholic communions.

Judge Cooley shows that a permanent tribunal is entirely practicable; and Judge Cooley's judgment on that question would be conclusive with most dispassionate readers, even without being reinforced as it is by the similar judgment of Justice Brewer, Professor Thayer, and other jurists. Captain Bourke shows that the National honor would be safer in the hands of a tribunal comprising such men as Sir Charles Russell and Chief Justice Fuller than in the hands of "the political wirepullers, *et id omne genus*." It does not need Carl Schurz to show that statesmanship calls for this one further step in advance, along the pathway of National honor and prosperity which this Nation has been treading for a hundred years; nor such clergymen as Drs. Lorimer and Newman and Father Malone to bear their testimony, with that of substantially all Christian clergymen of every name, that the Church concurs in this judgment with the judge, the soldier, and the statesman.

Not one of these men, nor The Outlook through which they speak, desires to leave the country defenseless. Our navy is large enough. Our army needs but little increase, if any. Coast defenses we probably do require; but so rapidly is invention changing the methods of war that great sums appropriated for coast defenses to-day would probably have to be followed by new appropriations to destroy the defenses almost before they were finished. The spirit of peace forbids expense for offensive warfare. The spirit of prudence demands caution in expenses for even defensive warfare. And both the spirit of peace and of prudence admonish us that the best defense of National honor is to devote to the beam in our own eye the attention which Congress is now devoting to the mote in our neighbor's eye, and to guard our interests by the creation of a tribunal as quick to guard the rights of our neighbor as our own. Better than to prepare for war is to prevent it altogether. And the history of eighteen centuries demonstrates the truth that Law prevents War by preventing injustice.

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The Foundation of Home Life

It is one of the anomalies of our American civilization that many a mother who has been absolutely devoted to her children while they were scarcely more than young animals will allow them to grow apart from her with the growth of their intelligence, so that, when they are eighteen or nineteen, and most in need of guidance and restraint, they have their own mental tastes and independent development, and often have for her a feeling which is at bottom, in so far as anything intellectual is concerned, a form of affectionate contempt.

These words from the "Critic" state one of the partially realized facts in American home life. The freedom given to girls after the age of twelve and thirteen—freedom in the choice of companions, books, hours; freedom as to the number and kind of organizations with which they unite, and the responsibility assumed in them; freedom as to the studies undertaken, and the utmost freedom as to the standards maintained in them—shows how willing too many American mothers are to surrender their responsibilities even to the undeveloped intelligence of their children. It is a great mistake to assume the management even of one's own child, after he is old enough to have the right of choice, without considering that child and consulting with him. The secret of character-training is in educating the will. We may compel outward obedience to what seems to us right, while the will is in absolute rebellion. In such case the uneducated will waits only for a day of freedom to act on its own conception of right and wrong. But there is as great an error in too much freedom as in too much control. Freedom given in advance of the mind's ability to use it wisely is almost certain to result disastrously.

The lack of intellectual relationship between parents and children in many homes raises a problem for which wise parents are seeking a solution. The secret of cordial, confidential, mental relation between parent and child is founded in sympathy. This should begin at the child's birth. If the parents do not possess it, it is the gift for which they must pray. Sympathy between parent and child cannot begin when the child has reached that point of intellectual development where there is companionship. The secret of companionship lies in the closeness with which the parents live with the child through his whole life. Every period, for the true parent, has its special degree of interest, and its possibility of true companionship. The story-telling of the first days of dawning intelligence lays the foundation for the intimacy which will control the relation of parents and children from the moment the child takes his first step into that great, alluring, bewildering, determining world, first met in the kindergarten, to the moment when parent and child are parted by death. It is not living down to the child, but living with the child through all stages and periods of development, that determines the degree of intimacy in maturity. The secret of parental relation is to recognize that, though a child is bone of our bone, flesh of our flesh, he is still more his own possession—an immortal soul, born into life to work out his salvation and character; having, not our responsibilities, but his own, not our gifts, but his own, not our conscience, but his own. A child is clay in the hands of the potter, but the parent is not the potter. The design is God's. Time is the potter. The instruments are many. Heredity, environment, education, purpose, will, which are only measurably under the parents' control, are working out the character of him whom we call our child. He is ours when we live in such relation to him that we represent the invisible God, just, true, loving, understanding, sympathetic, patient, forgiving, never making the mistake of holding back the lesson of life, that every wrong act brings its own punishment. Not mere obedience to the parent represents the true relation of parent and child, but obedience of both to God. Liberty, governed by an intelligent, spiritual conception of the right of choice, is the secret of high spiritual development, without which there can be no stability in relation between man and man, or man and God. The home should be heaven made visible.

Gymnastics and Ascetics

A Lenten Meditation

A vital difference between these two has been obscured in our Bibles, with loss to Christian thought and power. Gymnastics is exercise for development. Ascetics is exercise for repression. This difference appears in comparing Paul's exhortation to Timothy, "Exercise thyself unto godliness," and his declaration before Felix, "I exercise myself to have a conscience void of offense." In the former, Paul's Greek word (*gumnaze*) denotes gymnastic exercise; in the latter (*askō*), ascetic.

That Christian endeavor has been exercised in repression rather than in development is significantly intimated by the fact that *ascetic* is naturalized in our religious vocabulary, while *gymnastic* has no place therein. Christian morality still runs largely on the negative line of Judaic legalism, "Thou shalt not," and but moderately on the positive line of the Beatitudes. A large part of Christendom still emphasizes the annual religious revival called "Lent" by exercising itself in special abstinence, rather than by special insistence, such as the fifty-eighth chapter of Isaiah requires for the "acceptable fast," on works of justice and mercy.

Here is the cause of the moral weakness and degeneration that afflict the churches to-day. Much of their goodness is of the ascetic rather than of the gymnastic kind. Its type is in the negative righteousness of the scribes and Pharisees, rather than in the positive righteousness of Christ.

The recovery of the long-obscured truth of the real humanity of Christ has already in part restored to Christian consciousness its long-neglected companion truth, the imitableness of the moral excellence of Christ. This is the sole line of Christian power to overcome the world by redeeming the world. Already, as Dr. Gordon has said, "the conduct and spirit of Christian nations are under the stimulus and rebuke" of the moral standard of Christ. But the world, whose conscience thus does homage to Christian theory, lies in wickedness for lack of the Christian practice that should enforce it. Nor can the Church any longer give a valid reason for her existence in any distinction from the world, except as a society for the practical illustration of Christ's theory of life.

To effect this, she must do far more than practice the negative precepts, which Christ took over from Moses. Gymnastic, not ascetic, morality is required. She must go forward in the school of Christ, master the advanced lessons, pursue the higher courses, go through the university training, exercise herself in the purer righteousness, the finer charity, the more heroic self-sacrifice, the diviner consciousness of her Master. This divine morality can be successfully cultivated only as it is identified with religion itself. It is, indeed, one with "pure religion and undefiled before our God and Father."

This is what Lent is for, if it is for anything worth attaining. Whatever subsidiary value there may be in ascetic exercises of abstinence to promote a devout remembrance of the self-denial of Christ may be freely recognized and sought. But the essential exercise of the genuinely Chris-

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tian spirit is not in these, however these may aid it. It is rather in steadfast gymnastic endeavor to reproduce Christ's life of active goodness and Christ's divine service at the various altars of human need, by the religiously moral effort to obey his law, that "the disciple must be as his Master, and the servant as his Lord."

International Arbitration

Following the installment of letters published in The Outlook last week, we print below another striking array of opinions in favor of International Arbitration. Judge Cooley's letter should and will carry great weight. As a jurist of sound and practical judgment he stands in the front rank, and the positions of trust and confidence which he has so ably filled give him an authority which commands special attention for his opinion. Judge Cooley was Chief Justice of the Supreme Court of Michigan from 1867 to 1885, and was Chairman of the Inter-State Commission from 1887 to 1891, when he retired on account of ill health. He is now Professor of American History and Constitutional Law at the University of Michigan.

JUDGE COOLEY'S OPINION

To the Editors of The Outlook:

I have from you a request to give your readers the benefit of my judgment on the question whether it is practicable to settle disputes between this country and England by reference to a permanent tribunal, and also my opinion as to the best way of bringing about this result.

Replying very briefly, I have to say that my judgment is that it is quite practicable to provide for the settlement of disputes between this country and England by reference to a permanent tribunal, and that, in my opinion, the best way of bringing about this result would be by the branches of the two Governments to which have been confided the treaty-making power taking it in hand.

I take the liberty of raising in this place the question whether the time has not fully come, after a hundred and twenty years of independence, when any one disposed to mischief, or having selfish interests to promote by international strifes, should no longer expect to touch a popular chord by appealing to a hatred of England which is only traditional or factitious. Look at the facts. England is the country whose people have with us more intimate business and other relations than exist or are likely to exist with any other, whose common law is the same as ours, who rely upon the same principles of liberty for their protection, who cherish the memory of the same heroes, statesmen, and sages; the people, moreover, whose observation of the results of our Revolution and of our great Civil War is teaching them to join with us in commemorating the virtues of Washington and Lincoln, and in praising their great achievements. I do not enlarge upon this, as one might usefully do, but I emphasize the question whether it is not more reasonable that we cultivate the sentiments that tend to the good will of both people rather than those which are expected to perpetuate an enmity which may at any time, when power calling for special prudence in its exercise shall chance to be held by a reckless or unbalanced official, be so made use of as to plunge into a war of incalculable miseries two mighty powers at a time when it is plain their interests are all for peace.

THOMAS M. COOLEY.

Ann Arbor, Mich.

The following opinions are taken from letters addressed to Mr. Herbert Welsh, of Philadelphia, on the occasion of the Arbitration Conference held in that city on Washington's Birthday:

A SOLDIER'S VIEW

The older I grow, the more I study and reflect, the more I travel and see, the more plain becomes the truth that war is a crime if resorted to before every possible means of peaceful solution of difficulties have been tried and proved unsatisfactory. Great Britain and the United States could well take the initiative in the establishment of such a Court of Arbitration as you propose; other nations would soon come in.

In my opinion, a contention in which the United States Government might be a party would be surer of fair, honorable, and dignified treatment from a juror of the caliber of Sir Charles Russell, the Chief Justice of Great Britain, than it would from any packed mass-meeting of political wirepullers, aspirants for cheap military glory, applicants for sutlerships, owners of stock in cartridge-factories, *et id omne genus*, who are always on deck to yell Patriotism every time they think they can advance their own selfish, personal ends. Our own Chief Justice Fuller would be just as fair in his deliberations upon a matter in which the claims of Great Britain were to be considered.

We can avoid war with honor almost every time. It is the cheap hoodlum politician, who could not get into the last war and would not go into the next, who is most afraid that our National honor needs blood to brighten it. Educate the rising generation to be physically strong and active, encourage them in learning to shoot and to ride, give them the best mental training possible, and teach them to lead honorable lives, and you are insensibly forming an army which would make Julius Cæsar think twice before he attacked it once.

Of course, as a matter of prudence, our seacoast should be protected and our navy increased, but beware of exaggerated establishments. They are the curse of every country which has them imposed upon it. For more than thirty-three years (since my sixteenth year) I have been a soldier. Possibly in the event of another war I might get as close to the enemy as some of those who yell Blood! but my voice is and always will be for Peace! JOHN G. BOURKE,

Captain Third Cavalry, United States Army.

Fort Ethan Allen, Vermont.

FROM THE REV. S. M. NEWMAN

Pastor of the First Congregational Church, Washington, D. C.

I sincerely hope that we may soon see the establishment of a permanent Tribunal of Arbitration.

FROM CARL SCHURZ

Secretary of the Interior in the Cabinet of President Hayes

I regret sincerely not to be able to attend the Conference on International Arbitration between the United States and Great Britain, on February 22, to which you have done me the honor of inviting me. It is needless to say that I am heartily with you in the promotion of so noble an object.

Treaties providing for the submission to arbitration of all differences to which arbitration may be properly applied will not only have the effect of rendering harmless many international quarrels which otherwise might lead to war, but the very existence of such treaties will serve gradually to draw men's thoughts and imaginings away from the idea of war and to turn them wholly toward the pursuits and glories of peace, thus becoming an invaluable aid to the advancement of true civilization.

New York.

FROM GEORGE H. MIFFLIN

Head of the Firm of Houghton, Mifflin & Co., Publishers

I am in entire sympathy with the objects of the meeting on the 22d in favor of International Arbitration, and wish you every success in your efforts to bring it about.

Boston, Mass.

FROM D. C. GILMAN, LL.D.

President of Johns Hopkins University and Member of the Venezuelan Boundary Commission

Imperative duties in this place will prevent me from being present at the meeting to be called in Philadelphia on the 22d inst., but you may count me as heartily in favor of International Arbitration.

Baltimore, Md.

FROM REV. SYLVESTER MALONE

Pastor of Sts. Peter and Paul's Church (Roman Catholic), Brooklyn, and Regent of the University of the State of New York

It would be a terribly sad story to be told to future generations that the two great English-speaking nations closed the nineteenth century in an effort to efface each other from the face of the earth. This may seem strong language, yet a moment's thought on the pluck, intelligence, and energy that is characteristic of both peoples, and the fearful weapons that modern science and the improvement in arms for destructive service would place in their hands, will show it weak indeed. This should convince the humane how Christlike it is not to go into a war until all other rational means are exhausted. You will have with you in this movement all true Americans. I vouch for it that whoever follows Catholic instincts and is guided by Catholic truth will be a friend of your great purpose.

New York.

FROM PROFESSOR JAMES B. THAYER

Professor of Law at Harvard University

Apart from any question as to the justice and sufficiency of the reasons, the country may find itself any day in a position where, so far as we alone are concerned, war is unavoidable—where nothing but the

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self-interest or the magnanimity of another nation will prevent it. Practically speaking, we are dependent upon the sound judgment and the right feeling of one or two men. Can anything more distinctly show the need of providing against so great a peril? Fortunately, the minds of men are now turned toward arbitration as a wise and practicable thing; and especially as regards England and this coutry it seems now possible to bring this principle into permanent operation.

Cambridge, Mass.

FROM THE GOVERNOR OF PENNSYLVANIA

My official duties will prevent me from being present at the International Arbitration Conference on the 22d instant.

I am sorry I cannot be with you. I am in sympathy with the object which you seek to attain.

Washington's Birthday in the city of Philadelphia should be an opportune time and place to formulate and publish a message to the world that the Christian people of America, recognizing that England and America, speaking the same language, both enjoying the highest civilization, both living under the best forms of constitutional government, with common aims and purposes, boasting a common Bible and a community of social and business interest, should be so firmly united in the bonds of peace, fraternity, and brotherhood as to make war as remote a possibility as for either nation to cast a stain upon its own flag. DANIEL H. HASTINGS.

Harrisburg, Pa.

FROM SENATOR JOHN SHERMAN

Your invitation to attend the Conference in favor of International Arbitration, to be held the 22d inst., is received. I regret to say that other engagements will not allow me to accept, though I am heartily in sympathy with the object of your meeting.

Washington, D. C.

FROM THE REV. THOMAS C. HALL

Pastor of the Fourth Presbyterian Church, Chicago

The Conference can be no failure. The mere call furthers the high est interests of the race, and marks the deepening sense of human brotherhood.

Chicago, Ill.

FROM PRESIDENT TIMOTHY DWIGHT

Of Yale University

I beg you to accept my thanks for your kindness and courtesy in addressing me a personal letter, and also an invitation to attend the Conference to be held in your city on the 22d of this month. I sympathize heartily with the general purpose of the meeting—the establishment of some wise system of arbitration for the settlement of disputes and differences which may arise between our country and Great Britain—and I should be glad to be present at the deliberations of the Conference.

New Haven, Conn.

FROM EDWARD M. SHEPARD

Leader of the Reform Democracy of Brooklyn

It is an enormous service to civilization, and to our American civilization in particular, that you and those associating with you are seeking to render. The establishment between Great Britain and the United States of a definite scheme of arbitration would rank with the really great benefactions of modern times.

New York.

FROM SENATOR ALLISON

Of Iowa

I am heartily in sympathy with the general object you have in view, but I think it will be impossible for me to have the pleasure of attending your meeting, as I am absolutely crowded with work that I cannot postpone or forego.

Washington, D. C.

FROM THE REV. F. E. CLARK

Founder of the United Society of Christian Endeavor

I am entirely in sympathy with the object of the meeting, and feel that it is one of the most important issues that can come from the American people. Such a measure as you desire would do more to advance the civilization of the world than any other political measure of which I can conceive.

Boston, Mass.

FROM THE REV. GEORGE C. LORIMER, D.D.

Pastor of Tremont Temple, Boston

If I had known earlier, I would have planned my visit to your city so as to have been there on the 22d; as it is, I am afraid that it will be impossible for me to accept your invitation to participate in the Peace or Arbitration proceedings to be held on Washington's Birthday. I am heartily in favor of the movement. It would afford me great pleasure to encourage a great meeting in which New York and Philadelphia and Boston and Chicago could participate, perhaps to be held in the latter city in the Auditorium, due preparations having been made in advance to render it in every way the most representative and powerful gathering witnessed in this country.

Boston, Mass.

FROM CONGRESSMAN C. A. BOUTELLE

Of the Committee of Naval Affairs, House of Representatives

I am in receipt of your very kind invitation to participate in your conference on the 22d instant. I regret that my duties in this Committee and in the House of Representatives will prevent my acceptance. You have my best wishes for success.

Washington, D. C.

FROM MR. HENRY FAIRBANKS

Of the Firm of E. & T. Fairbanks & Co., Scale Manufacturers

The movement in behalf of International Arbitration, as a method of settling all national disputes and misunderstandings, and, more specifically, the effort to secure the establishment of a permanent Court of Arbitration empowered to promptly adjust all difficulties as they arise, at least between the English-speaking peoples, has my most hearty sympathy and support.

St. Johnsbury, Vt.

FROM PROFESSOR WOODROW WILSON

Of Princeton University

The Conference on International Arbitration which you have planned to hold on the 22d will command my most hearty and unreserved sympathy. I should be glad to have it known, if any appropriate way offers, that I am in full and cordial sympathy with the movement the Conference is called to promote.

Baltimore, Md.

FROM THE REV. JOHN W. CHADWICK

Pastor of the Second Unitarian Church, Brooklyn

I am heartily in sympathy with the movement; being unable to conceive of any trouble between this country and England that arbitration could not settle satisfactorily, or at least far more satisfactorily than war, which, even when most necessary, has an entail of misery which is as deplorable as the evils it is invoked to cure.

Brooklyn, N. Y.

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A mass-meeting in favor of Anglo-American arbitration was held in London on March 3. There was a large attendance, and great enthusiasm was manifested. Letters of sympathy with the movement were read from well-known men, including Mr. James Bryce, Mr. Gladstone, Mr. John Morley, the Archbishop of Canterbury, and other prelates. A motion was carried by acclamation that a memorial in favor of arbitration should be forwarded to President Cleveland. A motion was also adopted amid much enthusiasm approving co-operation on the part of Englishmen in the conference to be held in Washington in promotion of International Arbitration. In a letter from Lord Rosebery, written for this meeting, he says: "I heartily hope that it may be found practicable to devise some court, or rather machinery, of arbitration. I think the machinery should be permanent, but not the court. Of course there are subjects which it may not be possible to refer to arbitration; that need not affect the broad principle. The experiment may also fail, but that is no reason why it should not be tried."

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Definite action in favor of arbitration on the part of the churches, in response to the call issued from Chicago last month, has been taken in various parts of the country. In addition to those churches reported in last week's Outlook, we have received notification that resolutions in favor of Anglo-American arbitration have been passed by the Congregational church of Northfield, Minn. The same resolutions were also adopted by the faculty and students of Carleton College in the Chapel Assembly on February 25, and by the Southern Minnesota Congregational Club on February 24. A resolution of similar spirit was passed on March 7 by the Congregational church of Rutland, Vt. On March 1 a patriotic service was held in the Universalist church of Orono, Me. At this service a resolution was carried unanimously urging the immediate adoption of efficient measures to settle by arbitration all disputed questions that may arise between the United States of America and Great Britain. At this meeting six professors and about one hundred students from the Maine State College were present, and they all voted with other members of the large congregation in favor of the resolution.

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Prophets of the Christian Faith

V.—John Wycliffe[1]

By the Very Rev. W. H. Fremantle, D.D.
Dean of Ripon

WYCLIFFE was a prophet. We must not limit the spirit of prophecy to the Old Testament. Not only do we read of prophets in New Testament times at Antioch (Acts xiii., 1) and Corinth (1 Cor. xii., 28), but also in the ancient writing called the "Didache" and in the hymn "Te Deum." Why should we confine prophecy to those first Christian ages? On the tomb of Luther the inscription rightly stands, "Propheta Germaniæ."

The special character of the prophet is that of one who speaks for God; and of one who does this, not as a scribe who reads from a book, nor as an ordinary pastor who makes use of all the means at hand to influence men, but as one in direct communion with the Unseen. And, further, the prophet's message is always one of Righteousness. He disentangles God's righteousness from the wrappings of system, and makes it stand out bright and burning before the eyes of men.

But there are differences in the form which the message takes, and the medium through which it operates. Carlyle presents to us the Hero in different guises—as Priest, as Statesman, as Man of Letters. We may do the same with the Prophets. In Wycliffe we may see the Prophet as Schoolman. The Schoolmen, too, had their different titles. Aquinas was the Angelic, Bonaventura the Seraphic, Ockham the Invincible or the Singular. Wycliffe was the Evangelical Doctor. The Evangelical Righteousness which filled his soul is the key to all his thought and teaching. It led him, first, to maintain the Scriptures as supreme above traditions, Fathers, councils, Papal decrees; secondly, to uphold the rights of the nation, as the organ of public righteousness, against the Pope and the clergy; thirdly, to insist on the paramount importance of the pastoral office over the work of the monastic orders; and, lastly, to rehandle the doctrine of the Church in the light of Scripture and of sound reason. All this makes him to be justly esteemed as the pioneer, or Morning Star, of the Reformation.

Wycliffe was born about 1320, at Spresswell, near Old Richmond on the Tees, in the north of Yorkshire, close to the village of Wycliffe, from which his family took its name. But, like other prophets, he was without honor in his own house; his family were, and remained, strong Papists. Of his early training we know nothing; he probably went to Oxford about the age of fifteen, and became a scholar and afterwards a Fellow of Balliol College. This College, which had been founded by John of Balliol in 1262 and consolidated by his widow Dervorquilla in 1282, was connected with Wycliffe's country through the endowments which they had given it (and which it still possesses) at Bernard Castle on the Tees, and was the rallying-place for the "Boreales" or Northern men, as Merton College was for the Southerners.

The colleges at Oxford were at first little more than lodging-houses where poor scholars were provided for while they were reading for the higher degrees. When Wycliffe joined the University, there were, in the College which has attained in our day a leading academical and social position, twenty-two Fellows, with a weekly allowance of eight farthings apiece for maintenance; they were bound to resign when they took the degree of Master of Arts, and their Master was elected from among themselves. Their position was improved in 1341 by the benefactions of Sir William Felton and Sir Philip Somerville, through which their allowance was increased to twelve farthings a week (equal to about five shillings now), with clothing; six Theological Fellowships were instituted; and the Fellows were allowed to remain till they should attain a sufficient living from the Church. Since the rule still remained that the Master must be elected from among the Fellows, it is all but certain that Wycliffe held one of these Fellowships till he was made Master, about the year 1358.

In 1361 Wycliffe was appointed Rector of Fillingham, in Norfolk; in 1369 he changed this benefice for that of Ludgershall, in Bucks, some ten miles from Oxford; and in 1374 he was appointed by the Crown to be Rector of Lutterworth, which position he held till his death in 1384. At the first of these parishes he seems to have seldom resided; the leave of absence which he craved in 1368 from the Bishop of Norwich in a still extant petition, in order that he might devote himself to study at Oxford, probably denotes his usual practice, a practice common in that and many other times; at Ludgershall, as being nearer to Oxford, he was probably more constantly resident, and at Lutterworth he fully discharged the pastoral duties. His increased sense of responsibility and of the importance of the pastoral office no doubt made him unwilling to hold the cure of souls as a mere benefice. Yet he was often in Oxford, even till his last years; he appears to have had some connection with Queen's College, where his name occurs as occupying a room.

His studies began with what was called the Trivium—Grammar, Dialectics, and Rhetoric; and the Quadrivium—Arithmetic, Geometry, Astronomy, and Music. But there is evidence that he studied with enthusiasm Natural Science and Natural History; and he became thoroughly versed in legal studies, not only in the Canon and Civil Law, to which he would necessarily be led by theology and Church history, but also the laws of England. Oxford was at that time the most celebrated university in Europe. It had produced within one hundred years Roger Bacon, the physicist (the Doctor Mirabilis, d. 1292); Grostete, the just and patriotic Bishop of Lincoln (d. 1253); Duns Scotus, the Realist (d. 1308); William of Ockham, the Nominalist (d. 1347); Richard Fitzralph, the opponent of the Mendicant Orders (Archbishop of Armagh, 1347); and Thomas Bradwardine, the Doctor Profundus, the Predestinarian (d. as Archbishop of Canterbury, 1349). Of each of these we may trace the influence in Wycliffe's writings. Yet he stands forth as entirely original. In answer to one who accuses him of taking his opinions from Ockham, he says: "My convictions owe their origin neither to him nor to me, but are irrefragably established by Holy Scripture." He was recognized by all his contemporaries at Oxford as the first man among them in knowledge and in dialectical skill. His diligence, his resource in argument, his biting wit, his wealth of illustration, all contributed to this; but, far more than all, his force of character and deep conviction, his genuine and humble piety, and his entire reliance on the Scriptures. He is never the mere apologist or argumentative fencer, but a preacher of righteousness. In his last complaint to the Parliament (1382) he does not take up a position of self-defense, but boldly demands that, in spite of Pope and bishops, free course should be allowed to the preaching of the true doctrine of the Sacraments.

The time was one of great unsettlement, such as needs a strong man. The English nation was all on fire with the long war with France, at one moment drunk with prosperity, at another dejected by the loss of all its greatness; the Black Death (1348) stalked across Europe and mowed down half the inhabitants of England, producing the usual results of pestilence—panic, recklessness, a dislocation of human relations, and begetting wild hopes by the sudden rise of wages and of prices through the paucity of laborers.

[1] Previous articles in this series have been: "What is a Prophet?" by Lyman Abbott (The Outlook for December 14, 1895); "The Apostle Paul," by the Rev. George Matheson, D.D. (December 21, 1895); "Clement of Alexandria," by the Rev. Marcus Dods, D.D. (January 4, 1896); and "St. Augustine," by the Rev. A. C. McGiffert, D.D. (February 8, 1896). Following articles in the series will be by Professor Adolph Harnack, Dean Farrar, Principal Fairbairn, the Rev. A. V. G. Allen, D.D., and the Rev. T. T. Munger, D.D.

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The system of the Middle Ages was coming to an end; the Popes had left Rome for Avignon (1305), and their return to Rome in 1376 produced the great schism which shook men's allegiance. Intellectually, also, the world was changing. Scholasticism was waning, the Renaissance was dawning with Petrarch and Boccaccio. And there was an uprising of the common people, not merely to get rid of serfdom, as under Wat Tyler and John Ball in 1381, but to gain knowledge, as is witnessed by the poem of Piers Plowman, in which Truth reveals herself, not to the lord or the ecclesiastic, but to the peasant. Till this time Latin had been the language of the scholar, the divine, and the lawyer, as French had been that of the court; but now Wycliffe in his Bible and his later works, Langland in his popular poem, and the courtly Chaucer in his Tales, laid the foundations of English literature. This in Wycliffe's case was not so much a literary change as an appeal to the popular heart, grounded on the noble belief that simple men are capable of developing the highest powers: "One simple man," he says, "if the grace of Christ be in him, is more profitable to the Church than many graduates, since he sows Christ's law humbly and abundantly by work as well as by word."

The change just noticed, the appeal of the scholastic divine to the people, is a genuine product of Christian thought. The Schoolmen had many authorities to which they appealed with equal confidence—the Scriptures, the Fathers, Aristotle, the decrees of Popes and Councils. Gradually but surely Wycliffe raises the Scriptures above the rest, and places them on a pedestal where their unique value is perceived. And, as time goes on, and he is met by obduracy on the part of those in high place, he is convinced that it is not learning but spiritual enlightenment which enables men to apprehend truth, and he turns to the people; the Scriptures must be given to them in their own tongue, and must be set forth by plain men in plain words. "If you mix too many flowers with the seed," he says, "it will not take root." This led first to the formation of his own philosophical views on a directly Scriptural oasis, and valuing the simple teaching of Christ and the Apostles above all the subtleties of the schools; then to the translation of the Bible into English, then to the writing of English sermons and tracts, and to the training of a body of Poor Priests, who, like the Franciscans in a former and the Wesleyans in a later century, went to and fro among the people, bringing the simple elements of divine truth into their hearts and their homes.

The righteousness of which Wycliffe was the prophet had to be carried into public life; he became a legist and a statesman. It is probable that he sat in Parliament, not only in the "Good Parliament" of 1376, when the Black Prince rose from his death-bed to aid the cause of moral reform in court and council, but also in 1366, when the question of the tribute paid to the Pope was discussed with great vehemence. It is known that six Masters of Arts were summoned by the King to that Parliament, and that Wycliffe speaks of himself as "the King's own clerk;" that he gives a long account of the speeches of seven Lords in the debate; and that he reports certain words of the Bishop of Rochester as addressed to him "in the public sitting of Parliament." The tribute of 1,000 marks a year had been imposed on King John by Innocent III. as the price of the restoration of the kingdom and the acknowledgment that the Pope was overlord of England. It had never been paid willingly, and for thirty-three years had not been paid at all; the Pope demanded payment with arrears. And this claim was connected with the numerous exactions of the Papacy, such as that of the first year's income of all benefices. Arnald, the Pope's treasurer, had an office in London, at which these dues or exactions were paid. In the process of the dispute, which lasted many years, it was shown that the Pope (and a French Pope living at Avignon) habitually appointed to English church offices favorites of his own who never set foot in the realm, and that the revenues going out of England to the Pope were four times as large as those paid to the King. Wycliffe wrote a tract on the oath of Arnald, taken on his appointment, in which he swore that he would do nothing contrary to the interests of the realm, that he would give good advice to the King, and that he would conform to the laws of England. In every particular, as Wycliffe shows, this oath had been violated; the pecuniary interests of the Pope had been made to override all law and justice. The clergy stood by the Pope; but the laity were grateful to a theologian who could vindicate the cause of England against the rapacity of foreigners which was cloaked with holy sanctions. The court and the people stood by him, with hardly an exception, to the end.

It was not as a partisan that Wycliffe took this course, but from a profound sense of justice. Righteousness was more to him than clerical interests. And this led him further. He was sent on an embassy to Bruges in 1374 to treat with the envoys of the Pope on the questions just mentioned; and at the same time an embassy under John of Gaunt, Duke of Lancaster, was sent to Bruges to make peace with France. Both embassies proved futile; but the occasion had three important consequences for Wycliffe. First, it made him more fully acquainted with the duplicity of the Pope and of the English clergy who were under his influence; secondly, it commended him to Lancaster, who ever afterwards stood by him; and, thirdly, it placed him on an eminence as a patriot when the refusal of the Pope to do justice was debated next year in Parliament.

But Wycliffe was led much further. He saw that the clergy must be brought under the national law. He maintained that the nation had the right, not merely of taxing them (for hitherto they had been exempt), but of depriving them of their estates if this were expedient for the good of the country and of religion. And he came more and more to the conviction that the possession of land, with the feudal position which it implied, was prejudicial to both Church and realm. He even wrote to the Pope exhorting him to disembarrass himself of his temporal sovereignty as an example to the clergy throughout Christendom. The requirements and laws of the country, not the hierarchical position of the clergy, must regulate public policy if righteousness was to prevail.

To these victories he gave systematic expression in his great work "De Dominio." God is the righteous ruler to whom all sovereignty belongs, but he has given parts of it, as a stewardship, to those who rule under him, to the Pope and clergy, to the king and magistrates, and to each believer according to his position. Each of these, as holding under Him (for the feudal idea is still dominant), so far as he is faithful to the great Overlord, is supreme in his own sphere. Thus, in contradistinction to the Papal theory (constantly set forth by the image of the plurality of the keys or the two swords in Peter's hands) that the Pope is supreme over all departments of life, Wycliffe asserts the sacredness of the human conscience and human relations in themselves, and their immunity from Papal interference. His more popular tract "On the Six Yokes"—that is, the social relations which are binding on us all—is an anticipation of William Tyndale's "Obedience of a Christian Man." The clergy are to minister faithfully and in subordination to the Scriptures, their faithfulness being judged of by the nation to which they minister; that is their sphere; but in all other spheres the ruler, he be king or father or master, or simple individual, is responsible to God alone. The natural law of human society is the law of God's righteousness.

This sense of the need of righteousness in all departments of life led Wycliffe, in the next place, to recognize the paramount value of the pastoral office above all parts of the Church system. It led him in his old age to leave the University, its philosophy and its disputations, the scenes of his intellectual triumphs, for a country parish; to esteem the effort to raise the common life by pastoral intercourse of more importance than the solitary and unearthly piety aimed at in monasteries and colleges, and to bend all his energies to the translation of the Bible, the issuing of plain English tracts and sermons, and the training of his Poor Priests.

We may best view the country parson of those days through the description of him given by Chaucer, who is supposed to have had Wycliffe as the model for his picture: "He was a learned man, a clerk, . . . preaching Christ's Gospel truely, wondrous diligent, patient in times

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of adversity, willing to give rather than exact from his flock."

> Wide was his parish, and houses far asunder,
> But he ne left nought ne for rain nor thunder,
> In sickness and in mischief, to visit
> The farthest in his parish, much and lit,
> Upon his feet, and in his hand a staff.
> This noble example to his sheep he yaf [gave],
> That he first wrought, and afterwards he taught.

This description certainly appears to fall in with the views of the pastoral office which Wycliffe entertained. The parochial life differs from the monastic in that it brings the pastor in contact with the common experience of men and all its varied discipline. It differs also from the life of the evangelist or revival preacher in that it does not touch men merely at one point, but enters into their homes and their business; and it would seem that Wycliffe, like Fitzralph of Armagh, contrasted the life of the parson or "secular" priest with that of the friars on this ground as well as on the ground of their having become corrupt and self-seeking, and of their being the special emissaries of the Pope. It is certain that in his later life he regarded them as a power which did not make for righteousness; so much so that on one occasion, when he was ill, he suddenly roused himself, exclaiming, "I shall not die, but live and declare the works of the Friars." He would have wished the parochial clergy to be married, so that they might be more closely in contact with the life of the people. And we may connect this zeal for parochial well-being with his public spirit and desire for righteousness in the nation; for the parish is a fraction of the nation.

The great instrument for his parochial work and teaching was the English Bible, at which he labored on, revising and correcting, to the end of his life. The translation was made from the Latin Vulgate, for both Greek and Hebrew were then inaccessible. Wycliffe was assisted by his friends Nicholas Hereford and John Purvey, the latter of whom revised the whole after the Master's death. To this were added many simple tracts and short sermons in English (almost all the English works belong to this time of his life) which served as guides to his itinerant preachers.

It would appear that Wycliffe had during his Oxford days gathered round him a few scholars whom he trained as preachers. Their numbers were now largely added to. They were mostly very simple men, like the first Franciscans or the first Methodists. Wycliffe applies to them the word Idiotes, which was given to the Apostles by the Sanhedrin. They went about clad in a long russet gown, preaching and singing in a way which earned them the name of Lollards (babblers or chaunters), appealing as men of the people to their own order, and endeavoring in their rude way to free religion, especially the sacrament, from its superstitious elements, and to waken men up to righteousness and "the law of Christ," as Wycliffe constantly called the simple Christianity which he delighted to teach.

But little or nothing would have been done had Wycliffe's reform not touched the errors of doctrine which were stifling the Gospel. His glory is that he attempted to shake the whole fabric of Papal error. He judged the whole by its bearing on righteousness. The Pope, so Wycliffe taught, is to be resisted when acting unrighteously; the support and allegiance of the faithful is to be withdrawn from the clergy when they are untrue to their calling. The Church is not a body of persons conforming to certain ordinances of which the clergy hold the key, but the entire body of the elect. The moral and independent standing which election implies is all in all. The Sacrament is the receiving of Christ by means of the sign or emblem; and the change wrought in the elements is that they become capable of bringing home the person or presence of Christ to the believing heart. This, at least, seems to be the meaning of Wycliffe's expressions, which are couched in scholastic forms. Transubstantiation, on the other hand, he utterly rejects. How can the "accidents" of taste or touch remain if the substance is changed? A shrew-mouse would detect the fallacy. In the great matter of justification Wycliffe does not take the same ground as Luther; not that he differs from him, but that the aspect of the Gospel which he chiefly realizes is not that of conferring the pardon of sin, but that of leading men into living participation in the divine righteousness. He views the whole process of redemption through the medium of God's sovereignty, and dwells on the election of men to righteousness, though not overriding free will and not admitting the idea of reprobation.

We may see now the way in which Wycliffe was a precursor of the Reformation. He was a prophet nourishing his soul directly from the source of eternal life, not through the media of human inventions, and speaking directly for God and for righteousness. This is indeed the essence of the Reformation doctrine, that we are righteous through faith alone; for what is meant by faith is not some formal belief, or acceptance of some special truth, but the spiritual enlightenment, the expression of the divine life in the soul, that which "makes evident the things not seen," and "endures as seeing Him who is invisible." This faith Wycliffe possessed in the highest degree. It was this which made him realize the supremacy of Scripture above all writings, and of Christ above all human things, "our only Emperor, Lord, Bishop, and Abbot." It was this which made him assert the divine sovereignty, with which no human will or invention can conflict. It was this which made him take an independent attitude towards church ordinances, and use them only as conducive to righteousness, but which also gave so high a value in his eyes to plain preaching and the manifestation of truth to the conscience. It was this, finally, which made him assert the independent validity of the gifts or ministries assigned to each believer, and, as a corollary from this, the divine functions of human government—an assertion which was renewed by the reformers of the sixteenth century only to be buried again beneath a heap of scholastic disputations; an assertion, nevertheless, which needs as much now as in his day to be renewed and made practical if Christianity is ever to master the world.

The meed accorded to Wycliffe was that which the world has usually accorded to the prophets. He was arraigned as a heretic by Courtenay, first as Bishop of London, in 1377, before the Convocation at St. Paul's, when he was saved by the appearance at his side of John of Gaunt, who quarreled violently with the Bishop and prevented any action being taken; and again by the same prelate as Archbishop of Canterbury, at Lambeth, in 1382, when he was saved by the intervention of the Queen Mother, the widow of the Black Prince, and by the threatening attitude of the citizens of London, who honored him. His University was forced by the Pope and the Archbishop to condemn various propositions from his writings, but he, being present, manfully defended himself; and no one dared either to touch his person or to subject him to excommunication. His advice was sought by the King on his relations with the Pope at the very time when the ecclesiastical power was trying to destroy him; and he continued his work at Lutterworth unimpeded, and, though touched with paralysis in 1383, displayed an astonishing activity in pastoral and literary labors to the end. At length, on the last day of 1384, he was struck down by a second paralytic seizure, during the sacrament, and died with his friends around him.

His body was exhumed in 1428 in pursuance of a decree of the Council of Constance, and his ashes thrown into the Swift. But meanwhile his works had been carried far and wide. In Bohemia, which they reached through those about Anne of Bohemia, wife of Richard II., they inspired new prophets, Hus and Jerome of Prague, who were treacherously put to death for propagating his opinions by the Council of Constance, and gave rise to a national movement which, though quenched in bloodshed, leavened the life of the whole people. In England it was said at the beginning of the fifteenth century that every third man was a Lollard; and the first Parliament of Henry V. was so swayed by Wycliffe's anti-clerical principles that the ecclesiastics trembled for their estates. But the renewal of the French wars drew the whole mind of the country in another direction; and the movement of Wycliffe, already compromised during his lifetime by its supposed connection with

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Wat Tyler's agrarian revolt, was finally discredited when its leader, Sir John Oldcastle, was provoked in 1417 to take arms against his King. But though Lollardry was crushed, the influence of Wycliffe was never extinguished. As many as a hundred and fifty copies of Wycliffe's Bible still remain; and there is no doubt that it was widely read by the common people, for whom it was written, throughout the fifteenth century. When, in 1510, a raid against heretics was made by Fitzjames, Bishop of London, so violent that Colet wrote to Erasmus that all the prisons were full of them, the articles in almost all cases stated that the accused possessed copies of Wycliffe's Bible or of some of his works; and Erasmus, in his account of his pilgrimage to the shrine of Becket, at Canterbury, when he tells how his companion (Colet) questioned the advantage of such an exhibition of relics, represents his interlocutor as saying: "Who was your friend? Some Wycliffite, I suppose." Thus the reformer of the fourteenth century joins hands with the reformer of the sixteenth.

And thus it is ever with the prophet. "In the sight of the unwise he seems to die," but "his hope is full of immortality;" his spirit lives on and prepares men for the better day.

The Aboriginal Indian Life[1]

By Alice C. Fletcher

The real "Indian problem" rests with the Indian himself, in his ability to throw off his previous training and to adjust himself to the new conditions now being thrust upon him. Had this previous training been less thorough, his task would not be so difficult, for he comes of a people who centuries ago developed a very definite form of government, which, by its structure and laws, held strict control of individual action, and also exercised authority over the Indian mind and religious beliefs.

The village was the center of Indian life, social and religious. Solitary habitations and wandering tribes were exceptional, and it is a mistake to think of the American aborigines as a homeless and roaming people. Kinship was the foundation of the Indian village and of the Indian tribe, and this natural tie was augmented by another of a mysterious and religious nature, so that, if a man could forget his kindred, he would still be bound by his supernatural relationship, which extended beyond the limits of the tribe; for instance, a man whose gens acknowledged a mysterious connection with the "bear" or the "thunder" would be claimed by the "bear" or the "thunder" people of an alien community.

Let us glance at a tribe in what was once "the buffalo country," where the food-supply was fairly well assured—for, besides the game, the people raised corn and other garden products in abundance. Such a tribe would be composed of groups of kindred whose ancestry was traced through one parent only. (The native name for such a group is the equivalent of our village, but, for convenience, we use the Latin term gens.) Each gens had its particular place in the camp circle of the tribe, its own organization, and was represented in the tribal council by its chief. Each family within the gens had its lodge pitched in a particular location, and within the lodge each member had his or her special place.

I well remember my surprise, when I first entered an Indian lodge, to find that, although I was in a dwelling without partition walls or distinctive apartments, and where the inmates were sitting on the ground, I had to pause at the entrance until a welcome was extended and a place assigned me, and that unseen lines of formality restricted my movements. I was obliged to pass in and out on a certain side of the fire, and the middle of the back part of the lodge was the only place open to me. Had I gone elsewhere without special invitation, I should have been guilty of a breach of politeness; and, notwithstanding the entire lodge was open to my eyes, I was expected to pay no attention to other people's affairs. I soon discerned that the definite space which custom had assigned each person within the lodge, and the etiquette of non-observance, furnished the privacy afforded by the various rooms in our houses. I also noted that there was a place within the lodge for every article; and so well was this order maintained that, upon a sudden determination to start on a visiting trip, everything, tent included, could be packed up and on the move within a couple of hours.

The Indian observed a division of labor on the line of sex, and there was almost no interchange of work between men and women. The man was the literal provider and protector. His hands had to be always ready to grasp his weapons, for, if enemies were absent, hunger was always present. A thrifty tribe attracted predatory incursions, so that its safety and prosperity depended upon the alertness of the men in defending their homes by night and day. Under these circumstances they could not become what we term industrial workers. They were obliged to be warriors always, even when hunting. The training of young men to be swift of foot, hardy in endurance, keen of eye, and of sure aim, was needful to the continued existence of the tribe. But the warrior did not trust solely to his own strength and skill; he leaned also upon supernatural aid, which he sought by means of fasting and prayer, as well as through ceremonies involving great suffering and self-denial. War for conquest in the sense of the extension of political power was practically unknown, while war for the possession of more desirable hunting-grounds was common.

Within the area made and kept secure by the strong arm of the Indian man, the Indian woman, in this realm of peace, developed the home, where she nurtured the infant arts and industries. It was her hands that braided the willow and sedges into baskets, and molded vessels of pottery and fashioned utensils of wood; she converted the pelts into warm robes and garments, and shaped the skins into the lodge cover; she spun the fibers of plants and the wool of the mountain sheep, and wove the threads into cloth. To these common articles of daily use she added the refinement of ornamentation, which in form and color revealed something of her inborn æsthetic feeling. It was the mother who selected the garden plot and the field, who planted the corn and harvested the fruits of the earth, storing them up for the barren winter days.

Property was not held in common; in fact, ownership was minutely individualized, so that even articles belonging to a little child were not given away without its consent. Fields and garden-patches belonged to those who tilled them, occupancy constituting a species of ownership. As woman was the conserving power in this primitive society, the lodge and all other property belonged to her. A man owned his clothing and weapons, and in later days his horses; but he had no claim as husband, father, or son upon anything belonging to wife, child, or parent.

Marriage between members of the same gens was forbidden. A woman did not change her name in wedlock, nor lose her rights in her gens, nor did she become a member of the gens of her husband. If in the tribe descent was traced through the father, the children belonged to his gens and were no relation to that of the mother; but if, as was the rule in the majority of tribes, descent was traced through the mother, the children belonged to her gens and had no rights in the gens of their father. Husband and wife from birth to death represented two distinct political units, and they could not combine and form a family in our sense of the term without destroying the very structure of the tribe itself.

The rigidity of the gens did not prevent the existence of various societies within a tribe. Those of a religious character drew their membership from men and women who had dreamed of certain forms believed to be manifestations of the "Power that makes." The secular societies were composed solely of warriors, or were made up of men or women, or both, who had passed through specific rites. Each society had its own songs and its peculiar "dance."

It seems to be a law in human society that diversions are closely allied to religious ceremonies, and the Indian tribe shows no exception to this law. Religious ceremonies among the Indians were always more or less dramatic, and while in some the actors were few in number and

[1] This article will be followed by others from Miss Fletcher's pen on Indian Home Life and Indian Child Life.

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performed part of the rites in secret, the tribe was always permitted to enjoy some portion of what was generally a brilliant pageant in which mythical beings or tribal heroes were represented. Not infrequently the entire tribe took part, joining in the wild or plaintive songs that accompanied the rhythmic movements of the actors. Many of these tribal festivals lasted several days; as when the Ritual of the Corn was sung, or the Story of Creation chanted, or supplication made for rain and other blessings. On all these occasions, around the central ceremony were clustered numerous smaller festivities, and, while the principal rites might be of the most serious nature, that did not deter these lesser gatherings. On the contrary, these social reunions were the expression of a fraternal feeling promoted and fostered by the common belief that the religious rites in progress brought the people near to the gods. This consciousness of supernatural protection aroused the social instinct, and the feeling of the community rose to something akin to joyousness. I found this a marked characteristic of the Sun Dance, in spite of its horrors of torture.

The government of the Indian tribe was oligarchic rather than autocratic. Even in tribes in which the office of chief was considered hereditary, the accident of birth did not outweigh personal ability; the gifted man always found his way to leadership. The organization of the tribe, with its laws of government, ran into minute details, a description of which is impossible within the limits of this paper. Order and peace were maintained as essential to personal and tribal prosperity and happiness, and social offenses, such as murder and theft, were severely punished.

Unbounded hospitality prevailed in Indian life, and was its bane. No one was ever refused food so long as a morsel remained in the lodge. On one occasion I visited a tribe with some Indian friends. Our caravan paused a mile or two from the village to which we were going, and one of the young men of our party, who had duly decked himself for the occasion, was sent with a little bundle of tobacco to the man whom we were to visit. The tobacco was accepted by our friend, and one of his relatives returned with our messenger to escort us to the village. He could have refused the tobacco without giving offense, if his refusal had been accompanied with some good reason for not receiving us; then we should have sent our card to another lodge. While the messenger was gone with the tobacco, all opened their packs, got out their best clothes, and put fresh paint on their faces, so that, when the young man and his companion returned, we were in company guise. Arrived at the village, we were received by our host with quiet dignity, fresh robes were laid for us to sit upon, the kettle was set steaming on the fire, and it was not long before food was placed before us. While we were eating, a head was thrust in the door of the tent, and an invitation "to eat" with one of the leading men of the tribe was given. I was surprised to hear the invitation accepted, but no sooner had we finished our meal than we were led by our host to the lodge of his friend. There we were received in like fashion, and the odors from the pot over the fire indicated that another meal was about ready. This was duly served, and, while we were eating, another invitation was given, and, to my horror, accepted. We went, accompanied by our host, to the third lodge, where we were again served with food, and again the fateful head appeared at the door. I had long since given up all attempts to more than make motions of eating. Indian etiquette prescribes that, if you cannot eat all that is set before you, you shall take it away; so we were provided with forked sticks on which we threaded the meat and cakes it was impossible to eat. Armed with these trophies of welcome, we proceeded to our fourth feast, where a fifth invitation overtook us. It was well into the night before we were able to return to the tent of our friend and enjoy a well-earned rest. The reason of the Indian custom of offering food is that the visitor is supposed to have been traveling, and may, therefore, be hungry, and the supply given him is to be not only enough to satisfy his immediate want, but to furnish him refreshment on his homeward journey; so he is expected to take away what he is not able to eat. To refuse food when offered is a grave offense. I have often been told by Indians how they have suffered when among the white people by being offered fresh food when they had already emptied their plate, they deeming it their polite duty to eat as long as food was placed before them, provided nature could stand the strain. On the other hand, I have often heard the gluttony of Indians commented upon by white people who did not know the rules of Indian etiquette.

Even in this hurried glimpse of aboriginal life enough has been seen to make clear the wide gap between the Indian's native conditions and those under which we live. The autonomy of the tribe does not articulate with our social structure, nor can its customs readily give way to ours. The leap which the Indian must make from membership in the tribe to citizenship in the country and State is one that demands of him not only great courage, but greater toil and self-abnegation.

Anglo-Saxon Supremacy

By the Rev. George S. Payson

The next act in the world's drama will be played by the Anglo-Saxon race. Its chief rival is the Germanic, another branch of the Gothic; but it now appears as if Germany would soon lose its relative importance. There is no second Bismarck; restlessness in the southern part indicates a possible dissolution of the Empire at no distant date. Germans are too speculative to compete for world-wide supremacy with Anglo-Saxons; their colonization is relatively insignificant; their emigration is immense, and it is lost in the United States and the British colonies. France has no future of any consequence. Its people are the least prolific in Europe; its financial power is dwindling; and its protectorates and colonies are not one-tenth of those of the Anglo-Saxons in population alone, while in grit and pluck and force they are vastly inferior. A Pan-Sclavonic Empire is not impossible in the future, and, if it appears, it must be reckoned with; but this possibility is remote. The Japanese are just now prominent; but the prominence which they have achieved is ephemeral compared with what the Chinese may secure if ever they are rallied in one compact body for advance in civilization.

At present the field is clear for Anglo-Saxon supremacy. The English-speaking race is the most prolific on earth. Its colonization is unequaled for numbers, for loyalty, and for promise of development. Statistics in the "Statesman's Year-Book" for 1895 show that it owns to-day three-tenths of the earth's surface, rules one-fourth of its entire population, raises more than two-thirds of all the wheat grown by mankind, and has in its shipping not far from two-thirds of the world's tonnage. As to fighting on sea, the combined navies of France, Germany, Russia, and Italy hardly equal in effectiveness that of Great Britain alone, while the United States is taking great strides towards the position of a first-class naval power. The history of this race, its genius for government, its enterprise, and its devotion to civil and religious liberty, fit it for the noblest destiny.

But there are perils in the way, the chief of which spring from its own nature. Its aggressive spirit roots, through centuries of development, in savage cruelty and piratical violence. Swagger and selfishness have marred its growth. Its political life to-day incorporates enough of the spirit of the Vikings and of the Heligoland pirates seriously to qualify the religion of Christ. Its methods of aggrandizement rest upon the deification of force. Fighting blood is in its veins. Its future domination or destruction depend upon its surrender to the Cross. The manliness of which the Anglo-Saxon boasts is not the manliness of Christ. The material gains to which he points with pride are not accompanied by a corresponding growth in honesty. The education of Anglo-Saxon youth, particularly in the United States, is secular and not religious; vast portions of American children of school age are permitted to remain in ignorance of religion. In our language to-day may be found more than half a hundred Anglo-Saxon words which mean to give a flogging; such as beat, baste, box, bruise, bleed, cuff, cut,

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cane, cudgel, clip, carve, kill, rap, maul, hide, whip, strike, smite, switch, smash, knock, thrash, and drub; they show what a wealth of thought and feeling the Anglo-Saxon race has lavished upon aggressive modes of life. Beastly drunkenness was a fault of its earlier history, more so than of its present. Aggressiveness is still its besetting sin. And unless this is transformed into the meekness of Christ it will ruin the race. First it will secure its supremacy; then it will ruin it. Innate energy, stubborn courage, indomitable will, we inherit from Saxons and Danes; refinement and intellectual culture from Normans; but religious beliefs and Christian character have come to us through the missionaries of the Cross; and unless these last prevail over the taint of blood, the destiny of the Anglo-Saxon race will be like that of all its distinguished predecessors. It will rise only to fall, and will leave merely a name among the world-wide rulers of mankind.

As an offshoot of the ancient Scythians, this race in its early history made a record for piracy and plunder.

The Sakaisunas required but fourteen hundred years to conquer a part of Asia, march fifteen hundred miles across Europe, establish themselves as a power on land and sea, and give a permanent name to the Kingdom of Saxony. Conquered by Charlemagne, they became subordinate on the Continent. But nobles of Saxony have been emperors of Germany, and some of them have done much for civilization. Luther was from Saxony. And the Reformation was begun in England, where the Anglo-Saxon race, having crossed from the Continent in the fifth century, was then at home.

The development of the Angles was like that of the Saxons. Both were "Low German" tribes belonging to the Gothic race. That the Angles gave their name to the island may have been because theirs was the generic name for all the Saxon tribes; but, more probably, it was because they were the first Low Germans in England to accept Christianity, and so to be referred to in the Latin literature of that date. An essential element in the Anglo-Saxon blood was derived from the Vikings; and the law of primogeniture may be traced to these wild men of the sea, whose eldest sons lived in castles, but whose younger sons were pirates, and lived, died, and were buried in their pirate ships. If the laws of heredity are still in force, it may not be wondered at that the history of Great Britain for the past three hundred years has been a history of aggression and appropriation. The younger branch of the family in America has been too busy in occupying the territory which it wrested from the Indians to look beyond its own broad domains for conquest, but its history abundantly proves it to be a not degenerate stock. But the history of the Anglo-Saxons from the start has been a history of aggrandizement by force. Where it has waged one war for liberty or righteousness, it has waged ten wars for conquest or subjugation. And so it will to the end of the chapter, unless the grace of God intervenes and eradicates this tendency.

Two centuries ago the Anglo-Saxons numbered three millions. One century ago they numbered seventeen millions. To-day they number one hundred and nineteen millions—thirty-eight in Great Britain, nineteen in its colonies, and sixty-two in the United States. This one hundred and nineteen millions rule thirty-six millions in the protectorates and dependencies of the British Empire, besides three hundred millions in India, making in all more than four hundred millions, or more than one-fourth of the estimated population of the globe.

The area of the earth's dry land is 50,500,000 square miles; the Anglo-Saxon race controls 14,835,701—nearly one-third.

The expansion of the race is surprising. In Great Britain alone, for two decades past, it has increased by three millions each decade. In the United States the population doubles every twenty-five years. At the beginning of this century, says a writer in the "Methodist Review," 25,000,000 spoke French, 27,000,000 German, and 15,000,000 English; now 40,000,000 speak French, 57,000,000 German, and over 100,000,000 English. In other words, the number of those who speak French has increased during this century 60 per cent., German 110 per cent., and English more than 600 per cent.

The assimilating power of the race is marvelous. The race is not materially modified in the United States. There has been a slight change in the physique, that is all. Teuton and Celt still mingle here much as they were mingled in Great Britain. The Teuton still preponderates, as he should to keep the racial features. In 1890 the census returns made the foreign-born population of the United States contain 64 per cent. Teutonic, 22 per cent. Celtic, and 14 per cent. of all others; and the foreign-born was only one-seventh of the whole population. We have room for a vast multitude of people whom our fertile soil will readily support. With 63,000,000 of people on 3,500,000 square miles of territory, we have 18 to the square mile. Germany has 236.7 to the square mile. When our population is as dense, we shall number 828,000,000. We can support more to the square mile than Germany can. Medical science and sanitary regulations are likely to prevent pestilence; increased facilities for communication preclude the possibility of famine; and wars, though not improbable, are not likely to last long, while, with the blessing of God, they may be relegated to the barbarous nations of the earth.

As to food, the United States and Canada last year raised 487,000,000 bushels of wheat, while all the rest of the world raised 890,000,000. Of this 890,000,000 Great Britain raised 58,000,000, India 238,000,000, Cape Colony 3,000,000, Australia 30,000,000; total, 329,000,000. The Anglo-Saxon race last year raised more than two-thirds of the wheat of the entire globe.

Its shipping is five-eighths of the tonnage of all nations, so that it can carry its own cereal products to any of the family the world over. And if navies are needed to defend them, the combined navies of Great Britain and the United States are even now a match for any foes that could be massed against them.

The English language, as already indicated, is an important factor. It is easily learned. It is closely allied to the German and Scandinavian. It has a large proportion of Latin elements. It is comparatively free from inflections. The vexed question of genders, so troublesome in German and French, it has solved in a rational way. And if its orthography could be improved, it might readily become a universal, as it is now the most general, language of the world. It is recorded of Professor John A. Weisse that until thirty years of age he was an ardent hater of the English language, and that he undertook the thorough study of it in order to demonstrate its inferiority to German; but his candor compelled him to admit that "it contains the cream and essence of its predecessors; its grammar is simpler, and its literary records more consecutive and complete." "In richness," says Professor Jacob Grimm, an enthusiastic admirer of his native German, "in compact adjustment of its parts, and in pure intelligence, none of the living languages can compare with English." And, according to Mr. O. B. Super ("Methodist Review," 1890), Professor Candolle, of Geneva, estimates that in one hundred years English will be spoken by 860,000,000 of people, German by 124,000,000, and French by 96,000,000.

In this connection it should be noted that, as Professor Marsh says, "more than one-half of the letters mailed and carried by the postal system of the world are written, mailed, and read by the English-speaking populations of the globe." These peoples, too, distribute more than two-thirds of the Bibles and Testaments published. It may be justly claimed that the literature of the Anglo-Saxon race is the greatest and the purest. The highest results of scientific research are issued in popular forms, at prices which bring them readily within reach of all. The newspapers of the Anglo-Saxons are unequaled for abundance, cheapness, and excellence, to say nothing of enterprise, in which they are far and away the leaders.

The federation of the scattered Anglo-Saxons on the globe is not impossible. And if it could be secured, it would prove an immense advantage to every interest of humanity.

But the Anglo-Saxons need to be sanctified. The racial traits are still conspicuous. If Christianity does not use them in the interests of humanity, and curb and yoke

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them to the service of the meekness which most exalts the Prince of Peace, the English-speaking nations of the earth will have a temporary splendor, possibly a world-wide supremacy, and then will disappear from earth. If ever there was a sacred duty laid upon the followers of Christ, it is, by every possible influence and through every available opportunity, to seek to bind in one federation of humane and generous service of the weaker nations of the earth the scattered forces of this highly favored race, and to make this mighty federation a bulwark for righteousness and justice and honesty and truth in all international relations the world over. Let there be a common citizenship for all English-speaking peoples, so that a man need only to change his residence to change also his citizenship, so long as he abides with Anglo-Saxons. Let extradition laws be reduced to what now obtains among our several States. Let postal unions, and customs unions, and copyright and patent regulations which shall comprehend all English-speaking peoples, break down the barriers which now exist, and prepare the way for the closest possible federation of the Anglo-Saxon race and its dependencies. The time is propitious for such efforts. The opportunities are multiplying. And the present temper of both the English and the American branches of this great family, as they are represented in the most intelligent and thoughtful forces of the two nations, encourages the hope that the mission of the Anglo-Saxon race may be not a selfish but a generous mission for the benefit of the world.

Sand and the Children

By Nora Archibald Smith

In the New York "Tribune" of January 27, 1896, appeared the following paragraph:

SAND-HILLS WANTED FOR CHILDREN

The Brotherhood of the Kingdom has applied to the Park Board to provide sand-hills in the parks of New York for the use of little children. Those who are urging this innovation in New York life say:

"In Berlin and other Continental cities sand-hills are a long-established feature of the parks. In the 'Thiergarten' there are large spaces reserved for that purpose; the children dig around, the nurses and mothers sit reading and gossiping, with an occasional glance at their charges. In the smaller parks in the heart of the city there are sand-hills on every corner, and they are often so crowded with children that they look more like little heaps of humanity than heaps of sand.

"Sand-hills could be provided at the ends of the several greens in Central Park, at the Mall, and in the smaller parks of the city, like Bryant Park and Tompkins Square. The expense of providing and occasionally renewing them would be slight, and they would require little care, except occasionally sweeping back the sand. Altogether it would be hard to find an improvement giving so much pleasure for so little outlay, and to the *worthiest and most important class of our citizens*."

I have taken the liberty of italicizing eight words in the above quotation, because of the delicious novelty I find in the phrase. I have never doubted myself that the children were the most important class of our citizens—still less that they were the most worthy; but I have not been accustomed heretofore to find my attitude of mind adopted unconditionally by the grown-up world. Dear little American citizens, the millennium is already dawning, if we have begun to realize just how worthy and how important you really are!

Children in Germany seem in many respects to lead a simpler, freer, more truly childlike life than do the little ones of our country. The German people have grown to understand them better than we have ever taken time to do, and, understanding, are more able to provide for their natural, instinctive wants. A land that has produced such writers of children's stories as the Grimm brothers, such a composer of children's songs as Reinecke, such a child-lover and child-interpreter as Froebel, may be trusted to know what means of play and occupation are best suited to the simple, normal chiid. We are not surprised, therefore, when we read of the sand-hills in the "Thiergarten" and the smaller parks of Berlin, for these only minister to the strong desire, the natural instinct, shown by every child, and noted by every child-student, to dig and to grub in the earth.

That this is a universal instinct I need not undertake to prove, for a momentary recollection of one's own childhood and a glance out upon the world will furnish all needed evidence of the statement.

Who is so old that he cannot recall the soft, cool touch of the sand as he patted and smoothed it, the fascinating way in which it slipped through the fingers when poured from one hand into another, the endless joy of digging into its yellow depths, the facility with which it could be heaped into mountain chains, hollowed into valleys, molded into forts, and thrown up into breastworks?

Who has forgotten the delicate cakes and pies he used to make of sand, or, when it was well smoothed, how he used to impress his hand upon the yielding surface, or use it for a drawing-board, and sketch figures and letters and pictures upon it?

There is no play-material which is at once so responsive, so indestructible, so cheap, and so universally enjoyed, and there is nothing which city children, at least, have so little opportunity to use.

The delicately nurtured child is often warned away from sand-heaps for fear of soiled hands and clothing, for, as somebody says, "Thou shalt not make thyself dirty" is the first commandment of the maternal catechism.

The children of the poor, on the contrary, have no access to any such clean and attractive play-material, save as they see it in small quantities on the sand-tables of the free kindergartens. Those institutions in New York, however, bear, unfortunately, so slight a proportion to the number of children of kindergarten age that they can hardly be considered in the problem. In many of the German kindergartens, that of the Pestalozzi-Froebel House for instance, a large sand-garden shaded by trees is provided, large enough for a number of children to play in at once, and with sufficient quantity of sand to allow unlimited digging, grubbing, mining, gardening, and filling of small pails and carts.

Most American kindergartens consider themselves blessed if they are possessed of a sand-table, which is merely a deep, water-tight box on stout legs, large enough for a dozen children to gather about, and filled with sand to within a few inches of the top. Around this box the children cluster and engage in all kinds of delightful plays under the friendly guidance of the kindergartner. At first they dig into the sand, cover and uncover their hands with it, pour it through their fingers, heap it up and level it again; then they smooth it and press wooden balls deep down in it, perhaps, making quantities of soft, rounded birds' nests. On some other occasion paths and roads are laid out and "make-believe" gardens planted; and by and by, when the children have grown more expert, the whole surface of the sand-table is laid out to represent a village, with its surroundings of mountains, hills, lakes, and rivers. The children do all the work in company, dividing the labor according to their different abilities, and afterwards, with their blocks and sticks, erect the houses, the public buildings, fence the gardens and barnyards, and add life to the scene by planting miniature trees along the roadsides and stationing toy sheep and cows in the fields. By such means they taste the never-failing joy of playing in the sand, learn practically to know the value of co-operation, and gain an idea of natural formations which is most valuable in the school when the study of geography is begun. Here, too, the sand-table is sometimes used, its value in geography-teaching being recognized in some quarters. But even though every child went to a kindergarten and subsequently to school (which supposition, alas! is worlds away from truth), and even if they played with sand in both places, the desirability of large sand-heaps in squares or courts or parks, for free, unguided play, would not therefore be lessened. The universal, healthy delight in real contact with the earth, the joy of digging and heaping, the keen interest in molding a responsive substance, in working out ideas with an easily handled material—all these impulses need gratification on a larger scale than is practical in kindergarten and school, and

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need, too, a field where they can unfold spontaneously and with absolute freedom.

Those of you who have read Dr. Stanley Hall's suggestive article called "The Story of a Sand-Pile," published in "Scribner's Magazine" for June, 1888, will already have an idea of the wealth of valuable knowledge which children may gain by free play in the sand.

There are now, we are told, fifty thousand children of school age in New York who do not attend school, and largely because there is no room for them. What are these children doing, where are they playing, and what are they playing with? It is obvious that they cannot be the children of the rich, or of the well-to-do portion of the population; and it is equally obvious that a large proportion of them are either too young or too incapable to be at work, or that there is not as yet any necessity of their employment. Nobody who knows children supposes that they are sitting at home with folded hands; particularly when home means two or three small rooms already overcrowded with furniture and babies and washtubs, and very deficient in light and air. But what *are* they doing—this immense army of school age, and the uncounted thousands a little younger, scarcely out of babyhood, and yet old enough to be in the streets? Have they any playgrounds, have even the school-children any proper place to play in or out of school hours; in fine, have the children of the poor any one thing to do out-of-doors which is simple and normal and healthful? Take a walk through the crowded streets where children most do congregate, and settle the question for yourself. You are fortunate if you are able to bring back even the hint of an affirmative answer.

There are some improved tenements, lately erected in Brooklyn, which are built around a square, half of which is kept green as a park, and the other half provided with heaps of sand for children. The janitor merely shovels the sand into fresh heaps when the little workers have gone, but takes no other charge of the play, and the policemen stationed in the neighborhood report that *no windows have been broken there* since the sand-piles were established.

Would not a sand-pile put in some appropriate place for the use of children be as fitting a memorial to the beloved as a stained-glass window? It would come considerably cheaper as an investment in the beginning, and the interest on it would be—how much greater in the end?

Christ's Teaching on Social Topics

VII.—Marriage and Divorce [1]

By Lyman Abbott

For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.—Matthew xix., 5, 6.

This evening I am to attempt to interpret and apply the teachings of Jesus Christ to the question of marriage and divorce—the question, What is marriage, and under what circumstances may marriage be dissolved? In so doing I desire to put clearly before you, in contrast, the two conceptions, the pagan and the Christian. Let me historically trace the first of these conceptions, and show how it has entered into our American life.

In the Middle Ages the Roman Catholic Church, with perhaps unconscious sagacity, put itself at the doorway of life. It maintained that marriage is a sacrament, and could be entered into only with the approbation and benediction of the Church. It maintained that the Church alone can determine who may marry, and under what circumstances. Protestantism, revolting from the Roman Catholic Church, and inclined instinctively and naturally to deny every assumption of the Roman Catholic Church, denied this affirmation. It denied that marriage is a sacrament; denied that the benediction of the Church is necessary to marriage; denied that the Church has anything to do in determining who may marry and who may not. It affirmed, on the contrary, that marriage is a civil contract, like any other contract between two individuals. In the revolt against the Roman Catholic Church, society went so far that in France to-day marriage cannot be celebrated by the Church. It can be celebrated only before the civil authority, though the parties may, if they please, confirm it by a religious ceremony of their own choosing. Denying that marriage is a sacrament, and affirming that marriage is simply a civil contract, the next step was a natural if not a necessary one. It was that the parties to this marriage are coequal partners in a common enterprise. They have contracted to live together. They are equal partners. Gradually laws have been changed to conform to this conception, and the rights of married women have been enlarged in accordance with this theory. And, since they are partners, since marriage is a civil contract by which they entered into this partnership, this partnership may be dissolved by the mutual agreement of the parties. As marriage is formed by a civil contract, marriage may be annulled by the parties who formed it. Thus we get the three steps in the development: First, marriage a civil contract; second, the husband and wife coequal partners in a common enterprise; third, the partnership thus formed dissolvable practically at the pleasure of the parties.

History sometimes repeats itself, and in this change which passed over the conception of the marriage relation history did repeat itself. In ancient Rome marriage was regarded as a sacred institution. It was accompanied by religious ceremonies, and was practically indissoluble. But with the social corruption which characterized the later history of Rome came a change analogous to the one I have already described. Marriage was regarded as a civil contract; the husband and the wife were looked upon as equal partners in a common enterprise; and the partnership was dissolvable at the pleasure of the partners. The result is thus described by Mr. Lecky in his "History of European Morals:"

> With the exception of her dowry, which passed into the hands of her husband, she (the wife) held her property in her own right; she inherited her share of the wealth of her father, and she retained it altogether independent of her husband. A very considerable portion of Roman wealth passed into the uncontrolled possession of women. The private man of business of the wife was a favorite character with the comedians, and the tyranny exercised by rich wives over their husbands—to whom it is said they sometimes lent money at high interest—a continual theme of satirists. A complete revolution had thus passed over the family. Instead of being constructed on the principle of autocracy, it was constructed on the principle of coequal partnership. The legal position of the wife had become one of complete independence, while her social position was one of great dignity.

This looks like a great reform, but let us see what was the result of this reform:

> Being looked upon simply as a civil contract entered into for the happiness of the contracting parties, the continuance of marriage depended upon mutual consent. Either party might dissolve it at will, and the dissolution gave both parties the right to remarry. There can be no doubt that under this system the obligations of marriage were treated with extreme levity. We find Cicero repudiating his wife, Terentia, because he wanted a new dowry; Mæcenas continually changing his wife; Semphronius Sophus repudiating his wife because she had once been to the public games without his knowledge; Paulus Emilius taking the same step without assigning the reason, and defending himself by saying, "My shoes are new and well made, but no one knows where they pinch me." Nor did women show less alacrity in repudiating their husbands. Seneca denounced this evil with especial vehemence, declaring that divorce in Rome no longer brought with it any shame, and that there were women who reckoned their years rather by their husbands than by the consuls. Martial speaks of a woman who had already arrived at her tenth husband; Juvenal of a woman having eight husbands in five years. But the most extraordinary recorded instance of this kind is related by St. Jerome, who assures us that there existed in Rome a wife who was married to her twenty-third husband, she herself being his twenty-first wife.

Thus the experiment of regarding marriage as a civil contract, and the parties to it as coequal partners in a common enterprise and the partnership dissolvable at the will

[1] Sermon preached at Plymouth Church, Brooklyn, Sunday evening, February 3, 1896; reported stenographically by Henry Winans and revised by the author. For the previous sermons in this series and two sermons introductory to the series see The Outlook for January 4 and 18, February 1, 8, 15, 22, and 29, and March 7.

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of the parties, has had a fair trial on a great scale. That is the pagan conception. As I go on you will have occasion to see that something of that paganism has entered into our American life.

Now I turn to Christ's instruction, from which I have taken the text of the evening, and I read what he says respecting marriage and divorce: "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" Under the Roman law, as we have seen, any man could put away his wife and any woman could put away her husband. In Palestine there was only one qualification: If a man put his wife away, he was to give a statement in writing of the reason why he did it. There was that much, and only that much, protection to the wife. In other words, he had to do what most mistresses feel bound to do when they dismiss a cook—give her a letter. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." You will see, if you stop to analyze this instruction at all carefully, that it contradicts the statement of paganism at each one of the three crucial points. It denies that marriage is a civil contract, and declares it to be a divine ordinance; it denies that the parties are common partners in a common enterprise, and declare that they are one flesh; and it denies that the contract entered into, the marriage contract, is dissolvable at the pleasure of the parties. Let us look at these three propositions separately.

In the first place, then, according to Christ's instructions, marriage is not a civil contract, and is not founded on a civil contract. It was founded in the creation of the human race. It dates from the beginning of humanity. It is as old as man and woman upon the earth. When God made man, he made him male and female, and he intended marriage from the very inception. He made male and female that out of the very creation marriage might grow. Marriage lies in the divine order; it is a divine ordinance. It is the one permanent, enduring institution. All other things have changed. How different is the material civilization of these two great cities from that of ancient Babylon, ancient Cairo, ancient Rome! Literature and language have changed. Languages once the common vehicle of speech are dead. Books once palpitating with human life are found only in the catacombs of literature—the great libraries. Governments have changed. They have passed through the successive stages—absolute monarchy, oligarchy, aristocracy, universal democracy—to our present representative republicanism. Religion has changed. If an ancient Jew of the time of Solomon were to come to this church to-night, he would not think he was in a worshiping assembly. He would say, Where is the altar, where are the priests, where is the ritual, where are the robes, where is the blood that flows in torrents, where are the atoning sacrifices? He would understand our creed as little as our ritual. He knew nothing of the Trinity, divinity of Christ, atonement, inspiration of the Bible. The Bible did not exist. The one thing that has remained unchanged from the day of Eden down to the present day, and will remain unchanged as long as the human race lives on the earth, is the marriage of one man to one woman. God made marriage when he made man. Male and female created he them. And the family that grows out of marriage is the underlying institution. On the family everything is based. It is the foundation of the State, of the Church, of society. It is more important than the State; it is more sacred than the Church; it is more enduring than society. Though the State were broken into a thousand fragments, though every State became a separate nation, and every county in every State a separate State, if patriotism and love of humanity were kept alive by father and mother in the household, out of these households there would grow up a new State, pure and strong and noble; different in form it might be, but full of affluent life. On the other hand, if corruption paralyzes the home, eats out the life of the family and destroys and disrupts it, there is nothing on which the State itself can be built. And the home is more sacred than the Church. For let infidelity and immorality corrupt the household, and no preaching in the pulpit and no ministering in the Sunday-school can preserve the faith of Christendom. You cannot poison the springs and then expect the river to be pure.

In the second place, Christ denies that the parties to marriage are coequal partners in a common enterprise. In a partnership two men, maintaining their separate interests and their separate individuality, combine for certain definite purposes. If those purposes cannot be well accomplished by the combination, they may separate again, as they please. If their combination has involved any other interests, these interests must be provided for by the courts; that is all. But when a man and woman join in wedlock, they are no more twain. A new person is created. They are henceforth one flesh. What does this mean? It means one earthly individuality. They are henceforth a unit, and on the maintenance of this unit the unification of society, the unification of government, the unification of the Church itself, depends. The family is an autocracy. It is not a partnership. What I have to say on this subject is not in accordance with the current popular conception, though there are indications of a reaction against the sentiment that has been popular for the last twenty or twenty-five years. I can best say it in the words of Paul. He is not looked upon altogether with favor, even in orthodox circles, in his instructions on this subject. It is said that he was a bachelor and did not know. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." The husband is the head of the household. Every organization must have a head. Is this organization a church? The head may be a pope in Rome ruling over all; it may be a General Assembly to which all the presbyteries and all local churches are subordinate; it may be the majority in the local congregation, to which the minister and church officers are alike subject. But somewhere there is a final authority, or there is no organization. The final authority in the normal family is the husband; he is head of the household. See what the alternative is. Either there is a rift in the family, in this department the wife supreme, in that department the husband supreme, neither entering into the other's department, and then you have not a unit, not these twain one flesh, not a single person living, with one life, one will, one heart, but a divided household, divided at the very foundation. Or there is a perpetual struggle going on between the husband and the wife; she endeavoring to get control by cunning, he endeavoring to get control by force, she always getting the better of it, for cunning always gets the better of force. Then the family is a perpetual battle-field. Or else the divine relation and order is reversed, and the wife is the head of the household; and that does not need comment. Unquestionably the husband and wife may very wisely divide between them by a common consent certain things. That does not touch the question of autocracy. In some families, through individualism, intellectual or physical or moral, or all three combined, the husband cannot be the head, and the wife must be, to the discomfort of both. But that is not a normal household. The normal and divine order is the order in which the husband is the head of the household, and the household is an autocracy.

Do not misunderstand me. I am not affirming that man is superior to woman. It has been often affirmed. I repudiate it with indignation. I am not affirming that the husband is superior to the wife. That has been affirmed, and I repudiate it with indignation. There is no question of superiority or inferiority. The question is of headship, not of superiority. An inferior individual may be a superior officer. During the Vicksburg campaign Grant was the

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greater general, but Halleck was the superior officer. The President of the United States is the head of the Nation, but he is not necessarily the greatest man in the Nation. I put, then, as Christ's law, interpreted and applied by Paul, these two laws of the household: First, Wives, submit to your husbands; and then, Husbands, love your wives, as Christ loved you and gave himself for you. In the poems and stories and the sermons are eulogies of women as cross-bearers. Ah, husbands, how little credit it is to us that literature always puts the crosses on the wives! It is men who ought to be the cross-bearers.

Am I doing dishonor to woman? I am honoring her. Am I taking away from her her rights? I am conferring upon her the rights which paganism takes away. For in the order of nature man is the soldier. It is man who is to shoulder his musket and go forth to battle to protect the wife. Is bread to be gotten by hard toil? It is the man who is to fight nature and get the bread for his wife. It is not a woman's right to harness herself with the ox and plow in the fields, as women do in some countries. It is man who is to do the work and take the responsibilities, in order that woman may minister to love and life. That is the reason I do not believe in woman's suffrage. It is not that I think she is inferior to man; it is this: Government is not the highest function. Government is the breastwork behind which we may carry on life. Life is the great thing, and the less force there is put into the mere protection of life, into the mere guarding of the State against other States, into the mere guarding of the individual against the aggressions of other individuals, and the more into life itself, the better for the State.

Man should be the defender, and man should be the burden-bearer. I cannot altogether look with enthusiasm upon the new era in which women are rushing into every kind of employment and lowering the wages of men by doing men's work. I would not close the door against them, nor shut them out from any vocation; I would give them the largest liberty, all the liberty I claim for myself; but, fellow-men, you and I, with our strong arms, ought to fight life's battles and win life's bread, and leave the women free from the burden of breadwinning and battling, that they may minister to the higher life of faith, hope, love.

In the third place, since marriage is not a civil contract, and husband and wife are not coequal partners in a common enterprise, marriage is not dissolvable for slight causes. Note what Christ says on the subject of divorce: "Whosoever shall put away his wife, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." I have had occasion to say frequently in this course of Sabbath evening sermons that we are never to interpret Christ's commands as statutes. They are the enunciations of great general principles, and the present instance illustrates the truth of this remark. You must remember that, in the time when Christ lived, a man could put away his wife of his own volition. All that he had to do in dismissing her was to give a writing stating why he did it, and that he had to do only in Palestine; and Christ says, speaking when men are under this state of law, "No man has a right to put away his wife, except for the one crime that does of itself destroy the family." But it does not follow that Christ would say that an independent and impartial judge may never decree a separation between husband and wife for any other cause. That is quite a different matter. Christ says the husband must not dismiss the wife save for the one crime, but he does not say that an independent and impartial tribunal may not decree a separation save for the one crime. So I am far from treating this as a statute to be literally interpreted and applied. The circumstances and conditions have changed.

But certainly it is not in accordance with the spirit of these instructions that divorces should be granted in the way in which, and for the causes for which, they are granted in these United States. To-day it is a very simple thing for any couple to procure a divorce. One or the other goes across the continent to some Western State, and in a period of four or six weeks the separation is completed. Sometimes some pseudo act of violence is performed for the very purpose of securing the divorce. The husband slaps his wife a gentle slap, or the wife slaps her husband a gentle slap, and then, witnesses having been called for the purpose, the divorce is obtained. Sometimes, the husband having left his wife, or the wife the husband, by previous agreement, a decree is obtained on the ground of desertion. Sometimes not even this is required by the courts. The fault is not so much in the law as in the administration of the law. In California, for example, the law provides that divorce may be granted for cruel and inhuman treatment. Perhaps divorce ought to be granted for cruel and inhuman treatment; but let me read you from the records an account of some of the divorces that have been granted in California for cruel and inhuman treatment. "The witness testified that he had seen the plaintiff with but one button on his vest, and that he heard the defendant say that she would not allow the plaintiff, her husband, to go to fires at night. The court decided that the wife was guilty of cruel and inhuman treatment, and granted a decree of divorce." "Defendant treats plaintiff with great and unmerited contempt, having said that he did not care whether she left him or not. The foregoing remark was adjudged to be cruel and inhuman treatment, as it caused mental anguish; a decree was accordingly granted." "My wife would not get up in the morning, nor would she call me in the morning; she would not do anything I requested her to do. All this has caused me mental suffering and anguish." Divorce granted. "The defendant does not come home until ten o'clock at night, and when he does return he keeps the plaintiff (wife) awake, talking sometimes until midnight. Divorce granted." But perhaps the most extraordinary of all the cases was this: "During our whole married life my husband has never offered to take me out riding. This has been a source of great mental suffering and injury." Divorce granted.

This is worse than the old paganism, because it is paganism plus hypocrisy. We pretend to allow a divorce only for cruel and inhuman treatment, but we allow divorce for failing to sew buttons on, and for talking until midnight. I am not here to present any legal reforms. The evil is far deeper than the law. It lies in a semi-pagan sentiment which has crept unrecognized into the American community. So long as facile judges decree such actions as these to be cruel and inhuman treatment, no statute which the legislature can pass will prevent the evil against which I am inveighing. We must recognize these fundamental truths: that marriage is a divine ordinance wrought into human society in the very creation of man; that the family is an autocracy; that the husband and wife are not two separate individualities, joining hands for certain special purposes, but are one flesh, a new person; and we must recognize this much at least, that nothing but the most serious cause can justify separation after marriage once made. We must remember that the vow is not only for sickness and health, not only for richer, for poorer, but also for better, for worse.

The remedy for connubial infelicities is not flying from them. The remedy for any ill is not flying from it. The remedy for infelicities in the pastorate is not short pastorates. It is a little more patience by the pastor toward the church, and a great deal more patience by the church toward the pastor. It is long-suffering love. The remedy for the friction which enters into our households is not separation, it is closer union. I have heard sometimes, after a funeral, the wife say, "He never spoke a cross word," and I bless the widow's short memory. A life without a cross word would be a miracle of gentleness and self-restraint. There are very few married couples who do not have to exercise patience with each other. It is the spirit that suffers and is cross, not kind, that makes separation. It is the spirit that seeketh its own that makes separation. It is the spirit of suspicion, not trust, and of discouragement, not hope, the spirit that seeks to escape from life's burdens, not that beareth all things, which makes separation. The remedy for connubial infelicity is not separation, it is closer union. It is the love that suffers long and still is kind; it is the love that trusts, and when it can no longer trust, still hopes; and when it can no longer hope, still endures; it is a love like the love of Christ, which nothing can quench.

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The Religious World

Presbyterian Mission Rally

A great rally in behalf of Home Missions of the Presbyterian Church was held on Tuesday evening, March 3, in Carnegie Music Hall, New York. The place was packed, and thousands were unable to obtain admission. As many as 10,000 tickets had been asked for, and applicants came from all parts of the country. Of course no one supposes that the cause itself drew the throng; the magnet was the President of the United States, who presided over the meeting and made an interesting address. He was introduced by the Rev. Dr. John Hall, who closed his remarks by saying: "We have with us here one who has been twice called by the voice of his fellow-citizens to the highest official position in the United States, and one who has, I understand, some family associations with our Board of Home Missions. I have therefore, by the direction of the Board of Home Missions—and I count it an honorable duty—to invite the President of the United States to preside over our present meeting." After the President had given his address there were addresses by the Rev. Dr. Sheldon Jackson, whose splendid service in Alaska is well known, the Rev. Dr. Talmage, and Mr. Booker T. Washington, of Tuskegee. The speeches were all good, but far too long for such an evening. The appeal for funds was made by the Rev. Charles L. Thompson, D.D., of New York. One of the brightest things of the evening was said by Dr. Talmage, and was as follows: "When a German wants to drink, he drinks beer; when an Englishman wants to drink, he drinks ale; when a Scotchman wants to drink, he drinks whisky; but when an American wants to drink, he drinks anything he can lay his hands on." The response to the appeal for money was a sad disappointment. Some had expected that pledges to the amount of $100,000 might be secured, and Dr. Thompson asked for $50,000. The amount realized, however, by money and pledges, was only about $5,000. As a spectacle the meeting was a success; how far its influence will reach remains to be seen. It was, however, from every point of view a great gathering.

Address of President Cleveland

We make a few selections from the remarks of President Cleveland. They show that he has an intelligent appreciation of the need of our country and of the only means by which its best interests can be advanced. They are as follows:

My interest in this subject and my familiarity with Home Missionary efforts are not newly acquired. They early came to me in the surroundings of a Christian Presbyterian home, and were stimulated by a father's faithful labors in the cause.

My early impressions are not, however, the only basis of the testimony I give to-night in favor of Home Missions. As your fellow-citizen, interested, I hope, in all things that deepen the religious sentiment of our people and enlarge Christian influence, I fully realize the transcendent importance of this agency in its operation upon the hearts of men for the salvation of their souls. The long roster of those who have been led into the way of righteousness through the instrumentality of our Home Missions is a rich trophy of successful endeavor.

But it is not only as your fellow-citizen, but as the chief executive officer of your Government, that I desire to speak, for I am entirely certain that I serve well our entire people, whose servant I am, when I here testify to the benefit our country has received through Home Missionary effort, and when I join you in an attempt to extend and strengthen that effort.

Those churches and this religious teaching were never more needed than now on our distant frontiers, where the process of forming new States is going on so rapidly, and where newcomers who are to be the citizens of new States are so rapidly gathering together.

For these instrumentalities at the outposts of our population, so vitally important in the view of Christian men, as well as patriotic citizens, we must depend to a very great extent on Home Missionary exertion. How can we excuse ourselves if we permit this exertion to languish for the lack of proper support?

If we turn from the objects of Home Missionary labor to the situation of those actually toiling in distant fields for God and humanity and a purer, better citizenship, our sympathy with their work must be further quickened and our sense of duty to them and their cause actively stimulated. These are the men and women who have left home and the association of friends under the direction of organized mission boards to teach Christianity in sparsely settled sections, and to organize churches where none exist, enduring discomfort, hardship, poverty, and danger for the sake of a cause to which in a very comfortable and inexpensive way we profess to be attached. These are our soldiers at the front, fighting our battles; and we who stay at home cannot escape the duty of providing for them and reinforcing them in every way if we are to continue them in our service.

Criticisms on the President's Speech

Members of Congress, and even dignified Senators, often do foolish things, but of all the follies of recent years few, if any, have surpassed the criticisms passed in the House of Representatives and on the floor of the Senate on the President's address at the Mission Rally to which we have just referred. There was not a word in the address which was not dignified and worthy of the man and the occasion. There were no unjust reflections on the Territories or newer States. Every one knows that the condition of things in new communities is unsettled, and that their future depends on the influences which go there at the beginning. To say that—which was all that the President really said—is a commonplace. San Francisco to-day is a far more decent city than it was twenty-five years ago. The President made no justification of evils in New York when he spoke as he did. If he had been presiding at a meeting in the interests of City Missions, he would probably have spoken in strong terms concerning the cities of the Atlantic seaboard. The spectacle which has so many times recently been presented in Washington is one that the public ought to condemn in tones which would be heard and heeded. Cannot a public officer speak his mind concerning religious and even political questions? Does the fact that he holds an office oblige him to keep silence? We have often been compelled to differ with President Cleveland in many things which he has said and done, and at times to criticise his course with a great deal of severity; but we are free to say that, while his address at Carnegie Music Hall had in it no elements of greatness, it was on a lofty plane, and one which ought to have given satisfaction to the whole American people. It was an honor to him and to his office; but the criticisms passed upon it are a shame to those who make them and to the offices which they unworthily fill.

Mr. and Mrs. Ballington Booth's New Work

Cooper Union in New York City was thronged on Sunday night by people of all classes, socially speaking, to hear Mr. and Mrs. Ballington Booth explain their new aims and their personal position since the severance of their relations with the Salvation Army. Not only was the great hall crowded to its full capacity, but many were unable to obtain entrance. The meeting was a devotional and religious one; and the stress was not at all laid upon the personal aspects of the new movement. Mr. Booth said (we quote the report of the New York "Sun"):

Mrs. Booth and myself have not come to this meeting for the purpose of alluding to the recent sad events in our experience. It is quite true that, after careful deliberation, we have resolved to inaugurate a new movement. Could it have been avoided it most assuredly would have been. But I did not believe for a moment that the people of the United States, recognizing that, in the name of God, through the strength of his Spirit and in behalf of his Cross, we have done work during the past nine years for which they were grateful, would for a moment agree to the proposition that we should quietly retire to private life.

Realizing that here is a great field, larger than in any other civilized country o the globe, and recognizing that there is room in this great country, not for one, not for twenty, but for one hundred more religious organizations, we have resolved to give our abilities, our time, our lives, to something that shall win over the middle or artisan class in this country to the cause of Christ. We do not intend to engage in any battle or strife with the Salvation Army. We wish no word-throwing, or any fight, or any character of verbal encounter. We want a mission to reach the lost. And while Mrs. Booth and I were talking and praying over this problem we foresaw that it would mean, not a consecration in name or sentiment only, but a consecration that would be tangible, material, and actual.

It has not yet been decided by what name the new organization will be called, but it is stated that there will be an auxiliary league, to be called the "Defenders' League." Mrs. Booth, in an address at the Cooper Union meeting, took occasion to deny the rumor that her husband and herself were "backed by $1,000,000," adding that they were dependent on direct contributions for the expenses necessary to make a beginning of the proposed work. A public meeting will be held soon in which the plans of Mr. and Mrs. Booth will be more fully discussed.

The Debt Raised

Two weeks ago we urged upon our Congregational readers the importance of co-operation in the movement for wiping out the debt of the American Board of Foreign Missions. Mr. D. Willis James, himself a Presbyterian, but having Congregational sympathies, had pledged $25,000 in case the whole amount was subscribed by the first of March. Strenuous efforts were made in various localities, and the whole country was divided into districts. In view of the many demands being made upon the churches, much effort was required, but it was crowned with success, and the American Board, which is the oldest and in many respects the most influential missionary organization in the United States, is now free from debt. But half of the work, however, has been accomplished. It is one thing to pay the debt; it is another thing to raise the subscriptions for the regular work, so that the pitiful reduction in expenses will no longer be necessary, and the pitiful wail from the missionaries over the contraction of salaries and means for carrying on their activities be no longer heard. The danger in this process of debt-raising is that it will diminish regular contributions. It is quite as important that these contributions should be kept liberal as that the debt itself should be extinguished. But the payment of the debt is a prophecy that the churches will not allow the work of their representatives in the foreign field to be crippled by undue reduction in appropriations. The American Board and all interested in foreign missionary work are greatly to be congratulated over the success which has attended this effort.

Young Men and Missions

Probably there was never a time when more young men were interested in the subject of missions. We are in the midst of a missionary crusade. Coincident with the lack of interest in this subject on the part of one class of our population is a great

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and growing movement on the part of another class. The young men in colleges and seminaries were never more enthusiastically giving themselves for the foreign service than now. The ninth annual Convention of the Inter-Seminary Alliance (Central District), held in Hartford from February 27 to March 1, is an illustration in point. The meeting was held in the chapel of Hartford Theological Seminary. Dr. Webb, of Boston, spoke on "The Condition of Non-Christian Peoples according to the New Testament." Dr. Henry, of China, spoke on the work in that empire; Dr. Browne, of Harpoot, spoke on the work in Turkey; the Rev. Mr. Bates on the work in East Africa; the Rev. Charles W. Shelton on "Home Missionary Problems of To-Day," and Dr. Schauffler, of New York, on "City Mission Work: Cheap or Dear?" About ninety men were present, and large delegations came from Yale, Union, and Princeton. The meeting was full of inspiration, and a sure indication that, however it may be in some quarters, the young men of the churches realize the privilege of following Christ where the work is hardest and the danger greatest. Perhaps one of the most suggestive of the addresses was that of President Hartranft on "The Seminary as a Center of Missionary Work." He said that the theological seminary ought to take the lead in the higher life of the community in which it is placed, whether it exists as a separate institution in a city or as part of a large university. That thought ought to be remembered and emphasized.

Archbishop Kenrick The Most Rev. Peter Richard Kenrick, Archbishop of St. Louis, has occupied a prominent place before the American public for many years. He died at the archiepiscopal residence in that city on the afternoon of March 4. He was born in 1806 in Dublin, Ireland. He was ordained as a priest in 1832; was consecrated as Coadjutor of St. Louis in 1841; in 1843 succeeded to the office of Bishop, and in 1847 was made Metropolitan of the new archiepiscopal see of St. Louis. During the Civil War he was very active in behalf of the Union cause. His Golden Jubilee was celebrated in 1891. In 1893 trouble arose over his will. He held in his own name all the property of the Church in his province, valued at millions of dollars. He refused to draw a new will, and last May was deposed from the Archbishopric by the Pope, the cause assigned being advanced years and increasing infirmities. The Bishop was a peculiarly independent man; for instance, he refused to promulgate in his province the Baltimore decree seeking to enlarge the influence and powers of diocesan priests; and in 1870 he strenuously opposed the doctrine of Papal Infallibility. He was one of two prelates who voted against it, there being 636 votes in its favor. The troubles of his later life were probably the result of his years and physical weakness. It is said that had he been less independent he would have been elevated to the position of Cardinal. In the fullness of his powers he was one of the strongest men of his Church in this country.

The Church and Social Reform Under the auspices of the Social Reform Club of this city, on the evening of March 5, a meeting was held in the large hall of Cooper Union to consider "The Relation of the Church to Social Reform." The audience was a representative one; a large percentage were workingmen. The President of the Social Reform Club, Mr. Ernest Crosby, in his opening address said that it was frequently stated that the workingmen of this country did not believe in Christ. Such was not the fact. The workingman believed in Christ, but not in the Church. This declaration was met with enthusiastic applause. Dr. Briggs followed with a speech pointing out the limitations of the Church in social reform. He was followed by Professor George D. Herron, who held his audience through an inspiring address. Christ was presented as the friend of the poor man; the teacher who made his followers understand the fatherhood of God and the brotherhood of man; the citizen, teaching men their duty; the political leader, who dared to enter the Temple and drive from it those who were sheltered by the politicians; the man who was righteousness, justice, and who knew no fear; the crucified, not because he healed the sick, gave sight to the blind, and caused the lame to walk, but because he defied the rulers, condemned the politicians, and became a menace to the existing order of things. Father Ducey, of St. Leo's Roman Catholic Church, followed in a brief speech indorsing Professor Herron, but pointing out that the Church could be no more courageous, pure, unselfish, honest, truthful, or just than the men who made her ranks. She was weak as they were weak; failed of her opportunities as they lacked courage; lacked in power as they failed to follow the teachings of Christ in their daily lives. Men made the Church. She was what they made her.

The Missionary Societies The "Independent" of March 5 gave facts as to the present condition of the various missionary societies. The Baptist Foreign Missionary Society is not far from $190,000 in debt, and its Home Missionary Society about $100,000. In some respects the outlook is encouraging, for the total receipts for the year 1895 were the largest in ten years. The Congregationalists have just subscribed the whole amount of the debt of the American Board of Foreign Missions, while the debt of the Home Missionary Society is also practically provided for. The American Missionary Association, however, is about $100,000 in debt. The Disciples of Christ report a debt of $9,500 for foreign work, and about $11,000 for home work. The Lutheran Board of Foreign Missions, which has been in existence about nineteen years, has had no debt, but each year had a balance in the treasury. In the last eighteen years the receipts have increased 207 per cent., and during the last ten years 64 per cent. It should be said, however, that the gifts of this denomination for home and foreign missions are not large in proportion to other churches. The Missionary Society of the Methodist Church, including both home and foreign work, has a debt of about $240,000; the M. E. Church, South, one of about $110,000. The Presbyterian Church, North, for its foreign work, will close the year with a debt of about $74,000, while the debt on its home work reaches the sum of $232,000. It is hard to account for the falling off of receipts in the home work, unless it may possibly be due to theological controversies in the Church. In spite of this large indebtedness the outlook is regarded as encouraging. The Presbyterian Church, South, reports no debt on either its foreign or home work. The Reformed Dutch Church will close its fiscal year with a debt of about $12,000 for foreign missions; for home missions there is no debt. These are a few of the figures presented in the article to which we have referred. At first sight they seem to be discouraging, but a careful study shows another side. Several societies are entirely out of debt; some that have been burdened during the past year are now free; others report an increase in contributions, even though there is a decrease in legacies. One thing is apparent: Our missionary societies must learn the lesson that work must not be increased unless its support for the future is secured. The moral effect of such large debts on givers is injurious. To have the appeal year after year for funds to meet old obligations, in addition to the appeal for current work, goes largely toward neutralizing the sympathy of the great mass of the people for the cause of missions. We hope that at least one effect of the period through which we are now passing will be to teach those who manage the affairs of the missionary societies that they must take counsel of wisdom as well as of enthusiasm in making their plans.

The Growth of Methodism One of the bishops of the Methodist Episcopal Church is reported to have said recently that Chicago is the only city in the Union in which Methodism is keeping pace with the population. This remark has been called in question by Dr. John Mitchell, presiding elder of the Cleveland district, North Ohio Conference. The "Christian Advocate" presents the figures of Dr. Mitchell, in which he shows that the ratio of gain in population and the growth of Methodism in eight cities for the decade 1884 to 1894, instead of being discouraging, is full of encouragement. His figures are as follows:

City.	Gain in Population.	Growth of Methodism.
Allegheny, Pa	33.81 per cent.	82.43 per cent.
Buffalo, N. Y.	64.80 "	137.40 "
Cincinnati, O.	16.37 "	27.85 "
Cleveland, O.	63.20 "	91.16 "
Columbus, O.	70.68 "	93.34 "
Detroit, Mich.	76.46 "	90.66 "
Indianapolis, Ind.	40.48 "	65.52 "
Toledo, O.	62.42 "	104.09 "

We are inclined to believe that what is true in those cities is true in all the country. In certain respects we believe that Methodism loses by the itineracy; in other respects it gains. It loses in the sustained power of individual men; it gains by keeping its ministry more universally at work, by seldom if ever having vacant churches, and by a kind of enthusiasm which comes with new conditions. There can be little doubt that Methodism is growing quite as rapidly in this country as is any other religious denomination.

Brief Mention

A notable series of evangelistic meetings was recently held in the Church of the Holy Trinity, Chihuahua, Mexico, of which the Rev. James D. Eaton, of the American Board, is pastor. The church is Congregational. The evangelist was the Rev. Arcadio Morales, of Mexico City, a Presbyterian pastor. The Methodist churches of the city united in the services, and about thirty-five persons are believed to have become earnest Christians as the result of the meetings.

The American Board is not the only Missionary Society that is rejoicing during the March days. The Congregational Home Missionary Society is also happy over the decision in the case of the will of Mr. Stickney, of Baltimore, which secures to it, we believe, about one hundred and fifty thousand dollars. That money ought to be used for the creation of an emergency fund, while the General Howard Roll of Honor should be lengthened until all the debt is paid without touching the Stickney legacy.

The Young Women's Christian Association of New York will celebrate its twenty-fifth anniversary in Carnegie Music Hall on Monday evening, March 16. Among the speakers announced are Hamilton W. Mabie, the Rev. Drs. Hall, Greer, Faunce, Burrill, Longacre, Mr. . B. Cornell, General Wager Swayne, and Colonel Waring. Tickets may be had free of charge at the Association Building, 7 East Fifteenth Street. A few reserved seats are for sale at one dollar each to meet the expenses of the hall.

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Books and Authors

Dr. Tiffany's History of the Episcopal Church[1]

If there be anything that the Episcopal Church distinctively stands for among the churches, it is historic organization. Concerning Apostolic Succession there have always been various opinions in that Church, and no formulary has decided the matter; but about Historic Continuity there is, in the Church, no serious question. The Episcopal Church in this country is the lineal descendant of the Church of England, and has long suffered among Americans from the disabilities adhering to such a lineage. During the colonial times English politics were hostile to its proper advancement and administration. After the Revolution, American hatred of things British retarded its growth for fifty years. At the present day its liturgical service repels not a few, and its spirit, adverse to individualism, repels many who admire its comprehensiveness and general humanitarianism. It has room for the high sacramentarian and the ritualist, as well as for higher criticism, the philosophic thought of the Broad Churchman, and the fervor and pietism of the Evangelical. The Catholicity of the Episcopal Church is not one of a narrow traditional orthodoxy, but of a genial comprehensiveness, and this is the earliest meaning of the term Catholic. The first service of the Episcopal or Anglican Church held on the continent of North America was, says Dr. Tiffany, by Drake and his company in 1579, and the largest cross in the world now marks the spot where the service was held. The first Indian convert baptized into the English Church was Manateo, in 1587. The first record of a service in the English tongue in New England was that of solemn service conducted by the Rev. Sir Richard Seymour, at the mouth of the Kennebec River. *Origines* of this nature have been carefully sought out and substantiated by Dr. Tiffany.

Proceeding with his narrative, the author gives a careful and full account of the manner of the founding of the Church in each one of the colonies. He possesses the spirit and manner of an annalist. The difficulties that arose from the provision that the stipends of the clergy should be in part paid in tobacco would serve as an amusing illustration of the mistake in choosing for currency or money any material that is generally used as a commodity. It is also notable that the Church in those colonies where it was endowed with glebes and the like suffered most in the earliest days from unworthy ministers, in the Revolutionary days from spoliation and hatred, and then for long afterwards from a general unpopularity. Virginia, as an English colony and settled by gentlefolk, was at the first the most prosperous of the Episcopal churches in the colonies. Dr. Blair, the Commissioner of the Bishop of London, seeing the chief difficulty, a difficulty that later led to the rise of Methodism, founded the College of William and Mary in Williamsburg, in order to educate ministers. Next to Harvard this is the oldest college in America. Its existence is now scarcely more than a name. Yet some of the foremost actors in the early history of this Nation there received their education. It is indeed a pity that something is not done to resuscitate this venerable institution.

In 1740, Whitefield, the famous preacher, was in Virginia as a clergyman of the Church of England. He visited Williamsburg, and at Blair's request preached before the College. Dr. Tiffany traces the causes of the decline of the Episcopal Church in Virginia, even before the rupture of the colonies with England. So great was the feeling of hostility that after the Revolution Baptists and Presbyterians, says our author, circulated memorials requesting the Legislature to repeal the act incorporating the Protestant Episcopal Church in Virginia, and to dispose of its property "for public good." At this day it is difficult to believe that such an action could be possible, but the memorials were listened to and their request complied with. Although the first Lord Baltimore of Maryland was a Roman Catholic, and the colony had been founded on the principle of religious toleration, it was not an age when most men could appreciate this principle. Before long, laws were enacted with penalties against any who should "speak reproachfully against the Blessed Virgin." Later, Claybourne's people declared a decree of general religious toleration, "provided such liberty was not extended to popery or *prelacy*." In 1720 Charles Calvert restored the colony to a condition of real religious toleration; but before this the Calvert family had returned to the Church of England. In Massachusetts the Episcopal Church for a long time was not tolerated; in Connecticut it received a tremendous impetus in 1722, when the President and Faculty of Yale College, with five eminent Congregational ministers, declared their conviction that the Episcopal Church conferred valid ordination. Perhaps in these days not so great amazement and distress would arise if President Eliot and the Faculty of Harvard College should all join the Church of Rome. It is striking how many of the best clergy of the Episcopal Church in New England during these early days were graduates of Harvard. The best and the distinctive part of Dr. Tiffany's work is in the chapters on the Episcopal Church in the colonies. The second period, when this body was all but dormant, and recovering from the disasters of its early life in America, from the unpopularity that had adhered to it by reason of its lineage, is recounted with less detail. The effort made by Dr. Coke in behalf of the Methodists, and also the advances made by the Lutherans to receive Holy Orders from the bishops of the Episcopal Church, are mentioned. Bishop White was a cautious man—nowadays we are tempted to think that sometimes he was too cautious—but perhaps no one so well as he could have united the conflicting tempers and interests of the several dioceses. By the by, Dr. Tiffany makes the same assertion for which Bishop Coleman has been severely censured—namely, that the South Carolina churches consented to enter into the General Convention only upon the express condition that they should have no bishop.

The period of the history of the Episcopal Church from the death of Bishop White to the present could not be treated satisfactorily by any one man. Dr. Tiffany has done as well as possible. He has discussed matters and men, the issues and the parties, in a broad and genial spirit, though it is plain to be seen where his own sympathies lie. We do not think that he makes quite clear the Carey-Anthon-Ives affair, but perhaps it was not worth the space. Also the ultimate justification of Bishop Onderdonk, of New York, is not distinctly stated. We understand that the chief witness against the Bishop declared before death that the testimony given on the trial was erroneous. What the future of this Church in its relation to the other Churches may be Dr. Tiffany does not prophesy. He is an Episcopalian, and consequently regards the Chicago-Lambeth Quadrilateral as the most excellent basis for the organic unity of Christendom. There are many not in the Episcopal Church who agree with him. The "Historic Episcopate" is really the distinctive feature of the Episcopal Church: by all means let the Episcopalians hold to that. It seems to be the one point upon which the various parties (though with different interpretations) can agree.

[1] *A History of the Protestant Episcopal Church in the United States of America.* By Charles C. Tiffany, D.D., Archdeacon of New York. Christian Literature Company, New York. $3.

An admirable addition has been made to the interesting series of "American Men of Letters" by Mr. Albert S. Smyth, in his well-proportioned, judicious, and appreciative biography of *Bayard Taylor*. This life does not aim in any way to take the place of the larger work edited by Mrs. Taylor and by Mr. Scudder, but it puts into briefer compass the facts of a literary career of great interest and the characterization of a man of singular force and attractiveness. It is a life well worth writing, and after reading it one cannot fail to understand the extraordinary enthusiasm and love which Bayard Taylor always awakened in his friends and their deep faith in his artistic power. A more independent and aspiring life has perhaps never been lived on this continent; certainly no man of letters has ever more faithfully illustrated in his own life the fact that this country is, for all classes, a great opportunity. There is something inspiring in the heroic effort by which the obscure boy raised himself into a position of great prominence, and accomplished a self-education remarkable alike for its extent and the ease and skill with which its resources were used. It was Bayard Taylor's misfortune to commit himself to a way of living which was highly creditable to his generosity, but which, by its demands upon his time and strength, not only limited his creative power but in the end exhausted his well-nigh inexhaustible working force. It is painful to read the story of his tremendous effort. It deepens the tragedy of the unfulfilled purpose which was to be the culmination of his career, and which seemed within his grasp at the moment of his death. It is impossible to reconcile one's self to the loss of that Life of Goethe for which Taylor had made such long preparations and to the writing of which he would have brought such a mastery of his subject, such sympathy with it, such insight and enthusiasm. Mr. Smyth has not, in his loyalty to his theme, exaggerated the importance of Taylor's work, nor has he overestimated his power. He has done full justice to his immense industry, his marvelous facility, and to that steady process of education, both of aim and of instrument, which gave Taylor's work greater dignity and power every year of his life. How far he might have gone under the most favorable circumstances, and if his life had been prolonged, it is idle to speculate. He did not realize his own highest hopes, nor did he fulfill entirely the expectations of his friends. His work hints at something greater than itself, as the man seemed always to suggest to those who knew him a power which he had not fully revealed. Of his tenderness, his devotion, and his essential goodness this biography is a beautiful witness. (Houghton, Mifflin & Co., Boston.)

The Growth of British Policy, by Sir J. R. Seeley, was completed during the author's last illness. It has been seen through the press by G. W. Prothero, who has prefixed an excellent memoir. Although death came upon Professor Seeley before he was able to revise this book as he wished, it shows little if any diminution of that literary power which has given so much popularity to his "Ecce Homo," his "Life of Stein," and his "Life of Napoleon the First." "In its clear-

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cut, animated style, its deliberate omission of all superfluous detail, its concentration of illustrative facts on the main thesis, and the confidence with which that thesis is maintained" it is, to use the words of Mr. Prothero, "a model of what an historical essay with a practical end in view should be." English historians, while they have produced a number of notable works in the department of constitutional history, have produced none in international history or the history of policy. England has her Hallam and her Stubbs, but she has no Droysen. The explanation is to be sought in the fact that the chief interest of English politics revolves around Parliament, and Parliament appears to least advantage in the conduct of foreign affairs. Ranke in his "English History" attempted to supply the links between English and Continental affairs. Gardiner and Kinglake have followed in his footsteps. But Professor Seeley is the first to consider English history from the special point of view of foreign policy. His work is properly an introduction, being confined to the initial period of the Britannic Great Power. Three persons raised England to the position she holds among the nations of to-day. Elizabeth broke up the mediæval system of politics, paved the way for the union with Scotland, and launched England on the career of colonization and oceanic trade; Cromwell temporarily raised England to the rank of a Great Power; and William III. permanently re-established that rank. It is the period beginning with Elizabeth and ending with William III. that Professor Seeley has taken up, and his work furnishes such an exposition of the genesis of the modern Britannic Great Power as only he could give. (Macmillan & Co., New York.)

The Mogul Emperors of Hindustan, by Dr. Edward S. Holden (Charles Scribner's Sons, New York), is an interesting work on a little-known subject. To us Westerners "The Great Mogul" seems decidedly mythical. Of course we may find accounts of the Indian monarchs in the narrations of early travelers, ambassadors, and historians, but few people read the works of early travelers, ambassadors, and historians. The present work will appeal most of all to those who live in India or who have journeyed there, but it will also appeal with a certain force to those who have not been so fortunate as to see, except by means of photographs, the wonderful architecture which still remains, a monument of the art and power of the Emperors. Other and no less striking memorials are found in the customs and the jurisprudence of native India. We are thus reminded that for three eventful centuries Tamerlane and his imperial descendants were, many of them, notable characters. We find the hint contained in this last word on every page of Dr. Holden's book. His work is not a history of different reigns so much as it is a view of the chief personages involved—Babar, Akbar, Jahangir, Jahan, and, above all, the Empress Mumtaz-I-Mohai, whom Dr. Holden compares to Queen Elizabeth. This element of personality will make the book far more popular than if it had been a detailed history, encumbered with a host of foot-notes and appendices.

How to Study the Bible for Greatest Profit. By R. A. Torrey, Superintendent Chicago Bible Institute. (Fleming H. Revell Company, New York.) This is a very suggestive and helpful book, written out of experience and deep conviction by a very earnest and active worker in evangelical enterprises. As a guide to the devotional study of the Scriptures it contains many profitable hints for every serious reader. At the same time it is an uncritical study which it promotes, and study of this sort, in which a text is a text, and the discriminations required by historical and textual criticism are overlooked, cannot be regarded as thoroughly intelligent. For one of many illustrations, we find that Romans ix., 5, is quoted from the text of the A. V. and the R. V. as proof that Jesus is God. The marginal readings of the R. V. and the note of the American Revisers have utterly canceled the value of this text for the doctrine which Mr. Torrey thinks it supports.

A helpful book is Dr. Benjamin Wells's *Modern German Literature.* (Roberts Brothers, Boston.) In its contents we are somewhat reminded of Bayard Taylor's "Studies in German Literature." Dr. Wells treats first of the origins of German literature, then of Klopstock, Wieland, and Herder, and then of Lessing. There are three chapters on Goethe and two on Schiller. "Richter and the Romantic School," "Heinrich Heine," "Imaginative Literature since 1850," are the titles of the last three chapters. The volume is not over-learned; indeed, Dr. Wells distinctly declares that it is not for specialists, but rather for those to whom German literature is a secondary means of culture. The author differs from most historians and critics in one important respect: where they perhaps give too much space to the period before Lessing, he gives too little.

The Theology of Peter and Paul in Their Own Words is an attempt by President Schultze, D.D., of the Moravian College at Bethlehem, Pa., to supply a systematic statement of New Testament doctrine by an arrangement of the words of the Apostles Peter and Paul, without note or comment. The text used is that of the Revised Version, preference being given to the renderings of the American Committee. The purpose of the book is to enable its possessor to compare the teaching he hears, or what he reads, with the utterances of the New Testament; and it will facilitate familiarity with the great truths which make the substance and vitality of Christian thought, in their original and most authoritative statement. It is to be regretted that St. John's writings are not included; this detracts much from the completeness and value of what is really a useful manual. (The Comenius Press, Bethlehem, Pa.)

Mr. Henry J. Nicoll's *Great Movements* (Thomas Whittaker, New York) is a pleasant and suggestive treatment of such undertakings, and those who inspired them, as prison reform and John Howard, the abolition of slavery and William Wilberforce, the amelioration of the criminal code and Sir Samuel Romilly, popular education and Lord Brougham, cheap literature and Constable, Chambers, Knight, and Cassell; penny postage and Sir Rowland Hill; the repeal of the corn-laws and Cobden, Bright, and Villiers; the steam-engine and Watt, Stephenson, Fulton, and Bell; the electric telegraph and Cooke, Wheatstone, and Morse. We are glad to note that the book is well indexed.

Professor W. H. Carruth, of the University of Kansas, has just published an edition of Scheffel's *Ekkehard.* (Henry Holt & Co., New York.) As all German students know, the two distinctive works of Joseph Victor von Scheffel, in poetry "Der Trompeter von Säkkingen," and in prose "Ekkehard," have now attained the dignity of being called "classics," and rightfully so called. The latter, a historical romance of the tenth century, presents, as its editor well says, exceptional advantages for study in analysis, in classification, and in history. To this end Dr. Carruth's introduction, notes, illustrations, and map are valuable helps.

The Green Garnet, by Natalie L. Rice, furnishes the subject for a young folks' story. It is concerned with the disappearance and final recovery of a precious stone. The tale is a commonplace, not to say tiresome, one. The book is well printed and bound by the Congregational Sunday-School and Publishing Society, Boston and Chicago.

Literary Notes

—Mr. H. D. Traill has concluded his "Life of Sir John Franklin," which will be published soon.

—Messrs. Roberts Brothers (Boston) have issued a new edition of Renan's "Life of Jesus." The translation has been newly revised from the twenty-third and final edition.

—The Scribners announce a new "Life of Mme. Roland," by Miss Ida M. Tarbell. It is said that much material never before accessible to the public has been used in the work.

—The poet Cowper's beautiful garden in Buckinghamshire, England, was recently sold, with some adjoining property, for $2,400. The sale was by auction. The purchaser was a butcher who has occupied the land of recent years.

—The Clarendon Press is about to issue a collection of the traditional hymns of the ancient Gaelic Church in Scotland, by Mr. Alexander Carmichael, of Edinburgh. Mr. Carmichael, who is in the Excise, is a very learned Celt, with an extensive acquaintance with the old customs of the Western Isles.

—Ramkriskna Gopal Bhandharkar, Professor of Sanskrit at Poona, has been elected foreign correspondent of the Academie des Inscriptions, being the first native of India to receive the distinction. The other correspondents are Kirchoff, the classical scholar of Berlin, and Benndorf, of Vienna, the archæologist.

—The Fabian Society of London has published, in a third and revised edition, its useful tract entitled "What to Read," which is a list of books, with their prices, publishers, and dates of publication, needed by modern social reformers and political students, and which covers the field of politics, economics, and sociology.

—G. P. Putnam's Sons have just ready "The Rule of the Turk," by Frederick Davis Greene, recently of Van, Armenia. It is a revised and enlarged edition of "The Armenian Crisis," which has already reached a wide circulation and been very influential in America and in England, where it called forth the special indorsement of Mr. Gladstone. The new volume completes the story of the Armenian massacres, and adds much interesting descriptive matter.

—There will presently be published in London and New York, the New York "Tribune" tells us, a volume of the highest interest to students of the literature and art of Dante. The book is to be devoted to reproductions in reduced facsimile of the drawings made by Botticelli for the "Divina Commedia." Eighty-five of these illustrations are preserved in the print-room at Berlin. Eight more are in the Vatican. Botticelli executed the designs with the pen and with the silver point. He put some of his best work into them, giving free rein to his poetic imagination and throwing over each design the peculiar grace of his style.

—Messrs. Charles Scribner's Sons announce a new edition of the writings, in prose and verse, of Eugene Field. This is undertaken in response to the demand which exists for a uniform and definitive edition of Mr. Field's works. It will be known as the "Sabine" edition, and will include several new books. The first volume will contain a memoir of Mr. Field by his brother, and other volumes will contain prefaces by Dr. Hale, Mr. Richard H. Stoddard, Francis Wilson, Mr. Riley, and others. The entire edition will fill ten volumes, and will be printed by De Vinne from new plates on deckle-edged paper. Each volume will contain a frontispiece in photogravure from the drawings by several well-known artists, and two portraits of Mr. Field will be included.

—Charles Carleton Coffin, the war correspondent and author, died in Brookline, Mass., on March 3, at the age of seventy-three. Mr. Coffin began to write for the press in 1845, and he was attached to the staff of the Boston "Journal" in 1854. In 1861 he was sent to the front as the special correspondent of the "Journal," serving during the entire war and witnessing nearly all of the great battles. His letters were regarded as among the best that were sent North during that period. At the close of the war the "Journal" sent Mr. Coffin on a journey around the world. Mr. Coffin published twenty volumes, including "Following the Flag," "Boys of '61," "Building the Nation," "Life of Lincoln," "Life of Garfield," and "Daughters of the Revolution."

[For list of Books Received see page 485]

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The Spectator

The Spectator does not wish to misrepresent himself. He wants to put himself on record as a believer in system. He is forced every day to see the beauty of system. The unfortunate element in his mind is that he can see both sides of a subject. He is forced to see sometimes that system can become a tyrant that destroys happiness, originality, and even threatens life. When, for instance, the housekeeper's system is so perfect as to sacrifice the happiness of the family, the Spectator, if he were a profane man, would doubtless violate the law. The fact that he does not is proof of the value of system. For what is habit but system reduced to second nature, working without volition? When the Spectator sees system so perfectly controlling the public schools as to destroy originality in pupil and teacher, he is the victim of rebellion; the kingdom affected is his own soul. He has learned not to disturb where he cannot improve. Now this proves the Spectator a philosopher.

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This long preamble was necessary to explain the Spectator's position. His last surrender to the wisdom of system occurred recently. His door-bell rang—a most unusual occurrence, for he of necessity must be an observer, not a worker. It was a poor woman. She had heard of the Spectator as a person easily led when found. She told a common and always puzzling story. Not "the old story" used by novelists of the romantic school. It was a plain tale of poverty due to the absence of work from her world. The Spectator listened, and then he let himself think. Perhaps he only thought he was thinking. The effect on the expression of his face must have impressed the woman, for she looked even more discouraged when he looked at her again. "You would better go at once to ——" (naming a well-known organization), said the Spectator, in his authoritative tone—one he rarely has the opportunity to use without getting a rebuff. This woman's poverty of course made her an easy victim. This was a rare opportunity for the Spectator. First he could appear as a superior, and then he could relieve himself of any responsibility by giving one of God's poor, in fact four—for there were a husband and two children—over to a system. The sense of righteousness that filled his soul as he went upstairs removed all consciousness of rheumatism; he did not limp once. A pleasant day of inner peace followed. The system was working, and the Spectator's mind in a state of rest.

❀

Now, it is part of this system to notify whoever sends a victim of poverty to its office with his card as to what the system discovers in regard to the victim. No notice came, and the Spectator found the ghost of the woman following him everywhere. Then he visited the system, and found it had not followed the case up beyond the point where it had first met the woman. The husband had not used his opportunity to earn twenty-five cents, and the system stopped. The man will not work, therefore he shall not eat. You see the system is Biblical. The Spectator was daunted. He went to the library and got a concordance, and hunted up that text and read the whole verse, and the verses before and after, and in his stupidity concluded that the man referred to was a bachelor, for nothing was said about wife and children not eating because the man would not work. Such reasoning only shows how simple a mind the Spectator has. To know life one must not sit in a tower with a glass in his hand through which he views the world. He must get down to the pavement and live within a system. The Spectator went back to the system and acknowledged its Biblical quotation as correct, but asked if it applied to a married man? The system said that he was a divinity student.

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The Spectator left, and found the woman. The system was roused. For a letter came in two days saying that there was no place for the family but the poorhouse. Then the Spectator was dumfounded. He had supposed that the system existed to prevent able-bodied men and women who wanted work from going to the poorhouse. Why had the Spectator sent the woman to the system if it was not to act as a dam, as it were, to prevent the stream running to the poorhouse from getting any fuller? Evidently there was a leak, and this family was in the break. But the Spectator knew the man had work for a day, and that the rent was paid for three weeks ahead.

❀

Naturally, the Spectator sat down and thought, and this is his conclusion. The system is perfect. It works to its own end. A brown envelope has the history of that family just as the Spectator told it, carefully noted in a tabulated form and properly filed in a big brown envelope, so that any time one wishes to find out the history of that little family for that period he can go there and find it out. You see that, in spite of the Spectator's private views, the system is perfect. It accomplishes its own ends. So many "cases" investigated during 1896! Now the Spectator is asking himself what right he had to change the social relation of that family by putting them in the category of paupers?

❀

After this experience the Spectator concluded that he would evolve a system. He had read volumes on the questions of administering charity, and whole libraries on economics. He felt perfectly competent to devise a system. He would write a book and find a publisher. He even sat back before the open fire and thought out a design for the cover, and decided on the title. He felt that the book was written. He went so far as to carefully read the advertisements of books, and conclude on some suggestions to his publisher. He sprang to his feet. He would try his system on the poverty-stricken family. They were too discouraged to resent interference. The Spectator found them. A top floor in quite a nice house, one-half block from a park on historic ground, though they will never know that. Three rooms, two with windows and one dark room. One was empty. In the dark room was the bed. Very unsanitary. The Spectator's system must work at once. He spoke at once. The tone was one of authority. H'm! only one blanket to cover four persons. Well, for the present perhaps it is as well to remain in this room to sleep. The Spectator makes a mental note for his system: To sleep under sanitary conditions and not freeze costs money. The Spectator's system even in embryo demanded cleanliness as the first essential of moral growth. The living-room the Spectator found very dirty. Dirty dishes on the table; the floor in a shocking condition. The children suggested the young pigs on a farm run without scientific knowledge. "Beautiful!" thought the Spectator. Fine field for the system! He straightened his backbone; the incident of the unsanitary bedroom had made it a trifle limp. "Naturally, you are discouraged; you have had a most unpleasant experience." The thought floated through the Spectator's mind that this was not an extravagant characterization of two entire days without food. Larder entirely empty at present, and the last of five cents' worth of coal in the stove, and the memory of two dispossessions in one month. It was not extravagant. "Do you not think," the Spectator's voice was saying, 'that, in spite of all the experience, you would be, more comfortable if the floor was swept and the stove polished—it's very rusty?" "Yes, sir," interrupted the "case," or, more truly, the fourth of the case; "it's just out of a cellar; me friend has not been using it." "Yes, but you could have polished it." This last remark in a tone to convince her how trivial her excuse was. "You could wash the children's faces. Have you no broom?" "Yes, sir," and she hurried to a corner and produced the broom—a handle with the upper end and wire only holding the straw picked up in the street at night. Note number two: To sweep it is necessary to have a broom. Still, there was the stove. "Well, yes, but the stove?" "Please, if you'll just send me some polish." Note number three: To polish a stove money to buy blacking is necessary.

❀

The Spectator descended to the grocer's near by. When he returned with the blacking and the broom—you see, he is not Pharaoh demanding the making of bricks without straw—the little mother was washing the faces of the children in the battered dish-pan! The Spectator shuddered. He opened his mouth to protest, when he remembered that to wash children's faces in a wash-basin you must have the basin. The Spectator has no system. That was a wasted hour when he designed the book cover and decided on the name.

"I prefer Cleveland's Baking Powder," said the lecturer, "because it is pure and wholesome, it takes less for the same baking, it never fails, and bread and cake keep their freshness and flavor."

—Monsignor Agostino Caprara, Canon of St. Peter's, Rome, who died recently, was popularly known as an "advocate of the devil," because in the processes for beatifications he was the person officially designated to urge objections to the reality of the miracles attributed to the candidate for saintship. He was of humble origin, his father being a poor overseer, but the son amassed a large fortune, the whole of which he left to the Pope. A few weeks ago his Holiness inherited another large fortune, that of the late Commendatore Tongiorgi, the last Minister of Finance under the Papal Government.

Pure

Blood means sound health. With pure, rich, healthy blood, the stomach and digestive organs will be vigorous, and there will be no dyspepsia. Rheumatism and Neuralgia will be unknown. Scrofula and Salt Rheum will disappear. With pure

Blood

Your nerves will be strong, and your sleep sound, sweet, and refreshing. Hood's Sarsaparilla makes pure blood. That is why it cures so many diseases. That is why so many thousands take it to cure disease, retain good health, and prevent sickness and suffering.

Hood's

Sarsaparilla

Is the One True Blood Purifier. $1; six for $5.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

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Notes and Queries

I. Is the "Commission" creed of 1883 approved of in all its clauses by men like Newman Smyth, Dr. Munger, President Tucker, Professor George P. Fisher, and Dr. Lyman Abbott? 2. Is it possible to classify the representative Congregational clergymen according to their creeds? For instance, have men like those mentioned put on record their position on such points as the one contained in Clause III. of the Commission creed: "We believe . . . that our first parents by disobedience fell under the righteous condemnation of God; and that all men are so alienated from God that there is no salvation from the guilt and power of sin except through God's redeeming grace." Also, Clause XII.: "We believe . . . in a final judgment, the issues of which are everlasting punishment and everlasting life." 3. Who are the exponents of the most modern and liberal Congregationalism? A STUDENT.

I. This "Creed" was published as an up-to-date statement of the common beliefs of the Congregational churches. We do not know that the persons you name except to any particulars of it; but it is seldom that so extended a statement does not encounter individual objection to some detail. 2. No; we think they would all agree in the main to the statement of 1883. Clause III. does not necessarily mean that all men sin *because* Adam sinned. Clause XII. would encounter more objection, many preferring the Scriptural word "eternal" to "everlasting," and regarding "eternal" as denoting the future state, but not defining its *duration*. 3. Besides those you have named there are many, but the names most before the public are perhaps those of Drs. Gordon, of Boston, Gladden, of Columbus, Ecob, of Denver, and Bradford, of Montclair.

Please define the difference between a "trope" and a "metaphor." X.

Trope is a general term signifying literally a turn or mode of expression; metaphor is a more specific term, and signifies a particular kind of trope. Any figurative use of a word is a trope; any figurative use by which the characteristics of one object are transferred or attributed to another object is a metaphor. Thus "This is my *blood*" is believed by all Protestants to be a trope; so is the phrase "Go tell that *fox*." Both of these are metaphors, the life-giving qualities of the blood in the one case being transferred to the wine, the cunning of the fox in the other being imputed to Herod. But the command, "Thou shalt love the Lord thy God with all thy *heart*," though a trope, is not a metaphor; heart is used for affection but the characteristics of the heart are not imputed to the affections. Such a trope is called metonymy.

Can you name for me some book which gives in a condensed form the facts and statistics of discoveries in Nineveh and Babylon? Concise information and not entertainment is desired. We have Layard. Books must be in English. H. T. S.

Among the publications of the Religious Tract Society of London you will find the following: "Fresh Light from the Ancient Monuments," fifth edition; "Babylonian Life and History," third edition; "Assyria: Its Princes and People;" "Social Life among the Assyrians and Babylonians." These are all little books. Then see an account of the Babylonians in Canaan in Dr. Sayce's new book, "Patriarchal Palestine." Any of the above can be ordered through T. Whittaker, Bible House, New York.

Were Adam and Eve the first persons on the earth? Until the death of Abel, according to Genesis, there were only four persons on the earth, viz., Adam, Eve, Cain, and Abel. How could Cain have a wife, as stated in the seventeenth verse of fourth chapter? How could Tubal-Cain, spoken of in Gen. iv., 22, be an instructor in brass and iron in that age of the world if it is true he was born so soon after Adam? Could you please point out to me a work treating of this? H. A.

Professor Winchell's "Pre-Adamites" is such a book. He contends that Genesis itself recognizes an aboriginal race besides the family of Adam. See also Dr. Ryle's "Early Narratives in Genesis."

1. Is Mrs. Eddy, the founder of Christian Science, a Hebrew scholar? 2. Are there any recognized Hebrew scholars among the so-called Scientists? 3. How much of truth does Christian Science contain? W.

1 and 2. We do not know. Neither can we conceive what significance Hebrew scholarship can have, except to uneducated people, in a question of this kind. The merits of "Christian Science" cannot be settled by Hebrew texts, but only by modern facts and research. 3. See answer to "S. J." in this column.

Can you tell me where I can get something that will help me to counteract the influence of the Christian Science propaganda? I want something that will meet their claims to successful healing and a superior philosophy of the mind. S. J.

We have frequently referred for this to Hudson's "Law of Psychic Phenomena" (A. C. McClurg & Co., Chicago), several chapters of which give a candid and satisfactory discussion of the subject of spiritual healing. The book has some serious faults, psychological and theological, but we do not hesitate to recommend it for the purpose here in view.

Please give some books on the teaching of Christ. I want, not theology of the Gospels, but the teachings of Christ on all the questions he touched. Is Wendt such a book? What is your opinion of R. F. Horton's book on the same subject, which has just been published? E. M. G.

Wendt's "Teaching of Jesus" is such a book. Horton is very valuable. Dr. Bruce's work on the "Parabolic Teaching of Christ," and F. D. Maurice on the Gospel of St. John, together cover the ground well.

1. Kindly inform me as to the best Lexicon of New Testament Greek. Is there anything better than Thayer-Grimm's for thorough work? 2. What also is the best New Testament Grammar, and (3) the best edition of the Greek text? 4. And what would you recommend as best introducing one into the spirit of Jesus's teaching? D.

1. Thayer is the best. 2. Thayer's edition of Winer's New Testament Grammar. 3. Westcott and Hort. 4. Dr. Stalker's "Imago Christi."

Kindly suggest some book which may prove helpful to me as a teacher of young men now considering such questions as "conditional immortality." H. H. L.

The best book on that subject that we know of is Dr. Petavel's "Problem of Immortality." An American edition of it was published some years ago by Woodman, Boston.

I see an inquiry for the names of "some wise books on the education of children, books in the line of Froebel's 'Education of Man.'" Permit me to recommend Miss Elizabeth Harrison's "Study of Child Nature." Miss Harrison is one of the profoundest students of Froebel in America, and this book is an outgrowth of Froebel's philosophy reinforced by her own culture and wide experience. It is, above all, genuinely practical, and should be in the hands of every mother in the whole world. (May be ordered of A. C. McClurg, Chicago; price $1.) Others most helpful are Susan E. Blow's translation of Froebel's "Mother-Play Book" (two vols.), and "Symbolic Education," by the same author. G. G. B.

Who wrote and where may be found a poem entitled "Santa Marina"? The first lines are:

"Santa Marina, saint of saints,
Thy name on hesitating lips
I reverently take.
Thy life's heroic tale
I fear yet long to tell."

Also who wrote that exquisite gem, "For My Sake," beginning "Three little words, but full of tenderest *meaning*"? M. F. MORSE, M.A.
"Saints' Rest," Westboro', Mass.

I wish to ask for title or the remainder of the poem of which the following is a verse:

"There is a time, I know not when,
A point, I know not where,
That marks the destiny of men,
For glory or despair."

H. E. B.

Will some one kindly refer me to the source of the following lines:

"Sing to my soul the sweet song that thou livest,
Read me the poem that never was penned,
The wonderful idyl of life that thou givest,
Fresh from thy spirit, O beautiful friend."

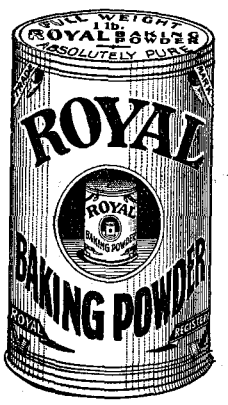
R. G.

To H. E. W. W.:

"I am a pebble and yield to none,
Were the swelling words of a tiny stone,"

were by Miss Hannah F. Gould, of Newburyport Mass., and were published with her other poems in two small volumes fifty or sixty years ago. E. S. G.

May I suggest to "C. E. W.," who wishes to know a good series of addresses on the Apostles' Creed (February 15 issue), that he will find Frederic Palmer's "Studies in Theologic Definition Underlying the Apostles' and Nicene Creeds" (E. P. Dutton, New York, $1.25) very suggestive. J.



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Books Received

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Keiser, Edward H. Laboratory Work in Chemistry. 50 cts.
Selections from Viri-Romæ. Edited by Robert Arrowsmith and Charles Knapp. 75 cts.
Hall, Lyman. The Elements of Algebra. $1.
Matthews, Brander. An Introduction to the Study of American Literature. $1.
Baskervill, W. M., and J. W. Sewell. An English Grammar. 90 cts.
Baldwin, James. Old Stories of the East. 45 cts.
Spencerian Penmanship. Vertical Edition. (Shorter Course.) Nos. I. to VII. 6 cts. each.
Hillern, von, Wilhemine. Höher als die Kirche. Edited by F. A. Dauer. 25 cts.
Germania Texts. Edited by A. W. Spanhoofd. 10 cts. each.

D. APPLETON & CO., NEW YORK
Gerard, Dorothea. The Wrong Man. $1.
Bloundell-Burton, John. In the Day of Adversity.

L. C. CHILDS & SON, UTICA
Lombard, Louis. Observations of a Bachelor.

FORDS, HOWARD & HULBERT, NEW YORK
A Silver Jubilee. Celebration of the Twenty-fifth Anniversary of the First Congregational Church, Montclair, N. J., 1870–1895. $1.

D. C. HEATH & CO., NEW YORK
Sandeau and Augier. Le Gendre de Monsieur Poirier. Edited by B. W. Wells. 30 cts.

HENRY HOLT & CO., NEW YORK
Heyse, Paul. L'Arrabbiata. With Notes by Mary A. Frost. 25 cts.

MACMILLAN & CO., NEW YORK
Seeley, Sir J. R. Introduction to Political Science. $1.50.
Berdoe, Edward. Browning and the Christian Faith. $1.75.
Gibbon, Edward. The History of the Decline and Fall of the Roman Empire. Edited by J. B. Bury. Vol. I. $2.
Borrow, George. Lavengro. $1.25.
Nicholson, J. Shield. Strikes and Social Problems. $1.25.
Giddings, Franklin Henry. The Principles of Sociology. $3.
Yoe, Shway. The Burman: His Life and Notions. $3.75.
Steel, Mrs. F. A. Miss Stuart's Legacy. 50 cts.
Ward, Mrs. Humphry. Amiel's Journal. 25 cts.

D. H. M'BRIDE & CO., CHICAGO
Zahm, Rev. J. A. Evolution and Dogma.

G. P. PUTNAM'S SONS, NEW YORK
Boissier, Gaston. Rome and Pompeii. Translated by D. Havelock Fisher. $2.50.

FLEMING H. REVELL CO., NEW YORK
Gregory, Rev. J. Puritanism in the Old World and in the New. Introduction by Rev. A. H. Bradford, D.D. $2.
Love, Rev. W. DeLoss, D.D. Sabbath and Sunday. $1.25.
Murray, Rev. Andrew. The Master's Indwelling. 75 cts.
MacNeil, Rev. John. The Spirit-Filled Life. 75 cts.

ROBERTS BROS., BOSTON
Greely, Gen. A. W. Handbook of Arctic Discoveries. $1.

THE STUDENT PUBLISHING CO., HARTFORD
Burr, E. Fitch, D.D. The Stars of God.

FREDERICK WARNE & CO., NEW YORK
The Royal Natural History. Edited by Richard Lydekker. Nos. 14, 15, and 16. 50 cts. each.

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The Home Club

The Kindergarten Spirit

The kindergarten is now a household word. Every intelligent mother owns the best books on the kindergarten, and by study and observation tries to keep abreast with this beginning of a college preparation for her children. That the observing woman, the woman of investigating mind, is often puzzled by the attitude of trainers and kindergartners is true. The woman who is blinded by the inconsistencies, while ignorant of the beautiful principles that underlie the Froebelian idea, pronounces against the system; she mistakes misinterpretation for the truth. The woman who has studied the kindergarten principles until she has caught the spirit is saddened by the misinterpretation, the contradiction that she finds in the practice, while she comforts herself with the thought that the essence of life is growth. She sees in other things that errors fall like dead leaves, that the true interpretation of all knowledge depends on the training of the will to follow light, whether that light is from one's own enlightened soul or another's. A woman who believes with all her heart in the kindergarten idea, but who is often saddened by the lack of repose, the nervous excitement, the mental strain so evident in many kindergartners, wrote to one whose influence is far-reaching, and told her frankly of the effort she was compelled to make to keep her faith in the kindergarten. She received this reply:

I am so thoroughly in sympathy with what you say in regard to the necessity for conservation of energy that I must have a good talk with you; and as this is a very stormy day, and a half-holiday, my conscience says I may indulge.

Yes, it is too true. Kindergarten trainers are working, one might almost say, madly. As a general thing, the one person thinks she must do the "planting" and "watering," and see to it that the "increase" is what it should be. In the Good Book we read that neither Paul nor Apollos undertook to do the work for both, and they had faith to leave results to God; and that alone (not fretting nor worrying about results) would save us all a great deal. For many years I have felt that the true function of the kindergarten was not understood. At least we don't behave as if we understood it. I think this intense excitement is as irrational in the training classes as it is in the kindergarten.

Our whole system of education is wrong in just so far as it departs from the idea of growth and resolves itself into a system of cram. The school men as a whole will deny that there is this degeneration. but try to educate one's own children, and then one knows what the schools of to-day stand for! The triune energy of the child is lost sight of, and the home and church stand for one-third of his being, and the other part is largely left to the mercy of the "system," be it good or bad. Is it any wonder that girls from the high school come into our training-schools as they do—often on the ragged edge of nervous exhaustion—when the very hardest work of the school is laid on them in the last grade of the grammar and first year of the high school—just at the time when nature demands lighter mental burdens, that the physique may have the giant share of nutriment, rest, freedom from anxiety of any kind, even that of algebra, et al.

It is not altogether the fault of the kindergarten trainers; you must look back of that.

Again, I think there is a difficulty even here, in not learning to estimate at its true worth that which the kindergarten can do and ought to do, and that which this study unrelated to other lines can never do. The possibilities along kindergarten lines are so tempting that I acknowledge that it is not easy to draw the line, especially for the girls who come to us many times brimming full of enthusiasm and desire to work. But I truly believe that in this as in everything else one must select and hold to the really vital things, trusting that the way will be made plain for all the side issues as they shall be needed. I believe the trouble in the education of our children is that we are trying to educate them for the future, forgetting that that which is really and truly best for them now is also the right foundation for the future.

Again, friction is engendered by having our energies scattered; consequently power is lost. I believe that we do not take counsel together as to these vital matters; we do not live and let live, but try to live by pulling some one else down and setting up our own household gods, instead of getting at the universal principle of growth.

Finally, as I intimated in the beginning, we don't allow these girls time to grow out of their own knowledge and experiences into the world-knowledge, the universal. Each student must come to that by his own path. The trainer can indicate this from her wider experience, but, after all, these older kindergarten children need the "falling, falling" thought from the mother play, just as the baby needs it. When we stop kicking against the pricks, we shall have vitality enough to live and do a good bit towards helping others; but we shall never get anywhere without Delsarte's idea of "strength at the center, freedom at the circumference."

Yours sincerely,

———.

Royal Manners

The children of Queen Victoria, we are told, were most carefully trained in manners. The Queen, and her husband, Prince Albert, meant that their children should deserve to have it said of them that they had the manners of princes and princesses. A writer in an English paper tells of two or three incidents that show how carefully they were trained:

Once the Princess at a military review was coquetting with some officers of the escort, and took no notice of warning looks by the Queen. Finally she dangled her handkerchief over the side of the carriage and dropped it intentionally. There was a rush of young officers to pick it up, but the Queen bade them desist, and, turning to the Princess, said in a stern voice, "Now, pick up your handkerchief yourself." There was no help for it; the young Princess, with flaming cheeks and a saucy toss of the head, did as she was told. Another time it was "Princie" who received a wholesome lesson. He was riding in company with father, and for once forgot his usual politeness and neglected to acknowledge the salute of a passer-by. Prince Albert, observing it, said, "Now, my son, go back and return that man's bow," and he had to do it.

The other evening a girl of eighteen came to an entertainment, accompanied by two boys of about her own age and her mother. The young girl sat between the two young men. It was evident that she was in a state of mental elation, and believed that the dual attendance was a mark of her great attractiveness. She carried on a running conversation with her escorts that compelled one man to leave his seat and go further back in order to hear the lecturer, and subjected her neighbors to great discomfort and annoyance. She was evidently a girl who belonged to the leisure class, but few working-girls would have had the audacity to have ignored their surroundings as this girl did. What can be done to rouse mothers to train their daughters to avoid prominence in public? What can be said to the girls of the middle class in this country that will make them see the absolute bad manners of dressing or acting in public in a way which reflects on their training? No man of nice instincts is attracted by a girl whose manners are the expression of crude conceptions of what is fitting. True, as a girl gets older, if her environment outside of her home is of finer degree than her home, she drops the manners that reveal ignorance; but no girl misbehaves in public who is properly brought up, and there is no surer test of her training than her disregard of the people she meets in public places. If she ignores their rights, she shows that both head and heart are untrained.

The manners of a prince are the result of royal training.

Extreme Courtesy

Every woman who went into one of the large dry-goods stores of New York during a recent snow-storm mentally expressed her gratitude to the proprietors. In the vestibule were boys with whisk-brooms to brush off the snow and check the umbrellas. The result was not only individual comfort but comfort for all. The snow was not carried into the store to create a dampness that is most unpleasant. Public manners are rapidly improving in this country, and such a provision for comfort humanizes the most violent bargain-hunter.

New York Cooking-School

The report of the New York Cooking-School, United Charities Building, New York City, is most interesting. The objects of the school are stated in the report to be:

To give free instruction in plain cookery to the children of the working classes; to teach them how to prepare their food in a proper, wholesome way; how to market advantageously, provide economically, make use of all materials that nothing shall be wasted, and to teach the higher branches of cookery to those who pay for such instruction. The advantages of such instruction are very great, and it should form a part of the education of every girl in our country.

Over 2,000 public-school children have received free instruction in cookery in the rooms of this society. The income from the paid classes supports the work only in part. The limit of the New York Cooking-School's work is the amount of money it has to expend on the work among poor children and their mothers.

History Repeated

The women of Caracas, in Venezuela, have combined and pledged themselves not to use any goods of English manufacture.

Eye-Strain

Headache, it must be remembered, is often due to eye-strain. The remedy must come through the oculist, not the physician.

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THE FIFTIETH ANNUAL REPORT

OF THE

Connecticut Mutual Life Insurance Company

To the Members:

Fifty years ago a few men living in Hartford became interested in the then novel scheme of life insurance. They had no knowledge of its science, but were attracted by its promised result—the protection of the family against the money loss incurred through the death of its breadwinner. A New England community, with its steady ways, its sobriety of temper and habit, its many homes sheltering industrious, frugal, thrifty households, its pervading sentiment of family affection, and its strong sense of duty, seemed to them a proper field for the proposed beneficence. Not desiring to make money out of it, but simply to give this protection at its actual cost to all needing it, they determined to make a mutual company. And so the Connecticut Mutual Life Insurance Company was born, being chartered at the May session of the General Assembly in 1846, and soon thereafter organized for business by securing a guarantee capital, soon after retired, and 500 applications for policies, of which nineteen are still in force. Fortunately for the Company and for the development of life insurance in this country, in the absence of an American experience, resort was had to the then fundamental assumptions of mortality, interest, and expenses which had been proven safe by the English practice. The prudent thrift characteristic of New England business operations of every degree was from the outset a marked feature of the Company's management. Another occasion will be chosen to set forth some of the more interesting details of the Company's history, its careful progress, its conservative changes in the bases of its calculations, and its more scientific and equitable adjustments in the matters of returns of surplus and the application of reserves on lapsing policies.

For the purposes of this report it is sufficient to call your attention to the following striking group of facts.

From its organization to Jan. 1, 1896, the Company received:

For premiums	$187,368,568.90	
For interest	73,553,322.88	
For rents	6,804,845.96	
Bal. profit and loss	985,078.84	
Total receipts		$268,711,816.58
It has paid 26,370 death claims for	$85,008,787.82	
6,552 endowments for	13,166,810.30	
Surrendered policies	23,044,481.99	
For dividends	54,692,105.02	
A total returned to policy-holders or their beneficiaries, being 93.88 per cent. of the entire premiums received	$175,912,185.13	
It has paid for expenses	23,479,386.44	
Taxes	8,556,224.37	
Total expenditures		$207,947,795.94
Balance net assets, Jan. 1, 1896		60,764,020.64
It has additional assets (see statement)		1,995,745.31
Total assets		$62,759,765.95

That is, the amounts returned to policy-holders and their beneficiaries ($175,912,185.13), and the balance of income after all expenditures ($60,764,020.64), aggregating $236,676,205.77, are 126.32 per cent. of the entire amount received from policy-holders. Adding the further items of assets, as above, the percentage is 127.38. This has been done at an expense of management of 8.74 per cent. of the income. Both in what has been done for the policy-holders and in the economy of management—that is, in the low cost of the protection given—these results are equaled by no American company.

Operations in 1895

The year 1895 was one of prosperity. A fair gain in new business and in the amount at risk, with no increase in expense; a favorable mortality, with a considerable saving therefrom; a substantial gain in surplus, notwithstanding an increased dividend, and a general maintenance of healthy conditions, are the chief features of the year's experience.

We greatly regret that the new requirements of the several State Insurance Departments interfere with our long-continued practice of completely closing a year's business before reporting it, and compel us to close our books while many items of business belonging to the year were still outstanding. In consequence, we show an item of premiums in course of collection—for the first time in many years—a larger uncollected interest, and a slightly larger ratio of expense to income, without an actual increase, than would otherwise have been the case. The full expenses have been incurred without our having received the full income to which they are referable. It is proper to say that we actually closed the year's business as has been our custom; but we are not permitted to publish the result as hitherto, as the figures would not agree with those of the reports required by the several departments.

The Operations of the Year

as covered by our report to the Insurance Departments are as follows:

Net assets, Jan. 1, 1895	$60,546,398.36	
Less deductions from cost Home Office Building	200,000.00	
Balance net assets		$60,346,398.36
Received—		
For premiums	$4,681,429.29	
For interest and rents	3,097,505.69	
Balance profit and loss	14,269.40	
Total income		7,793,204.38
		$68,139,602.74
Disbursed—		
For claims by death and matured endowments	$4,382,390.70	
Surplus returned to policy-holders	1,242,947.93	
Lapsed and surrendered policies	655,978.05	
Total paid policy-holders	$6,281,316.68	
Commissions to agents, salaries, medical examiners' fees, printing, advertising, legal, real estate, and all other expenses of management	779,576.43	
Taxes	314,688.99	
Total expenditures		7,375,582.10
Balance net assets Jan. 1, 1896		$60,764,020.64
Add interest due and accrued, market values of stocks and bonds over cost, and net deferred and uncollected premiums, as per itemized statement herewith		1,995,745.31
Gross assets Jan. 1, 1896		$62,759,765.95
Total liabilities		55,663,509.52
Surplus Jan. 1, 1896		$7,096,256.43

Interest

We received for interest and dividends $2,869,180.37; for rents, $228,325.32. The financial and business conditions of the year made the collection of interest somewhat less satisfactory than usual. The total of overdue interest on real estate loans—amounting to $36,069,561—Jan. 1, 1896, as by our department reports, was $122,116.11. Of this amount there had been paid to Feb. 1, $16,118.93.

The interest overdue last year on the bonds of the City of Austin, Texas, was met early in 1895, and the succeeding coupons have been paid.

Of bonds costing $13,687,057.83, only one item is now in default—viz., the first mortgage bonds of the Detroit, Lansing, and Northern, the reorganization plans for which have not been completed.

Loans on Real Estate

In times of business doubt and depression, conservative borrowers with satisfactory securities seek loans less freely than under conditions which promise well for new ventures, a fact reflected in the demand for our funds in 1895. We loaned on real estate $7,160,668.93, and had loans paid off, $8,565,188.58.

During the Company's fifty years of business it has loaned upon real estate $143,895,950.19, of which amount $36,069,561 are now outstanding. These loans have been largely made in the cities and on the farms of the "corn belt" of the West, and have been profitable to our members.

Foreclosures and Sales of Real Estate

The conditions which have affected general business during the last year have operated to somewhat check sales, depress real estate, and, in consequence, increase foreclosures. We have taken in during the year by foreclosure properties costing $867,740.82, and have sold real estate costing $394,535.94, some of which was on account of properties a part of which remain unsold; but $220,070.96 of this amount was the cost of parcels entirely closed out at $234,676.20, a profit of $14,605.24.

Fifty Years' Foreclosures

During the fifty years of its experience, the Connecticut Mutual has taken by foreclosure properties costing it $18,677,398.05; it has sold on account of properties not yet closed out, $1,952,967.11; it has sold out entire parcels costing $9,192,312.90 for $10,892,271.41; the properties which were sold at more than their cost yielded a profit of $1,818,714.38; those which sold at less than cost made a loss of $118,755.87, leaving a net profit of $1,699,958.51. The amount now on hand from foreclosures stands at a cost of $7,079,481.68. Our experience seems to warrant the belief that this property, properly held and treated, will probably sell for at least its cost, at which it is carried on our books.

Home Office Building

Twenty-six years ago the then managers of the Company erected a very handsome and substantial structure, with all the conveniences and appliances necessary to the business as it then stood. The property cost $1,104,879.94. Six years ago $304,879.94 was charged off from this cost, leaving the book value at $800,000. The portions of the building arranged for the Company's use have become entirely inadequate for and unsuited to the safe and proper transaction of the enormous amount of detail to which the business has expanded; and we can no longer postpone the proper changes and additions necessary to remedy the situation. This will involve an outlay of about $200,000, in anticipation of which your Directors have deemed it wise to make a further reduction of $200,000 in the book value of the structure as it stands, leaving it at present representing in our assets only $600,000. As the property is the permanent home of the Company, the figure at which it stands on our books is of little consequence, so it be not exaggerated. There can be no question as to the entire conservatism of the treatment of this item.

Bonds

We have purchased during the year bonds costing $1,756,950.88; there have been paid off bonds costing $326,783.30; our present holding is of bonds of the par value of $13,261,000, costing $13,687,057.83, and of the market value of $14,236.478, at a very conservative estimate. Our bonds have mostly a long time to run. Their quality will readily appear from a reading of the schedule.

INSURANCE OPERATIONS

Mortality

The death losses in 1895 were $3,916,889. This amount is so far under that expected by the mortality tables used in our calculations as to give a saving from the premiums and reserves provided therefor of $543,155.00—a very satisfactory result.

It is a common thing for those companies which are younger than the Connecticut Mutual, or whose business has lapsed more freely and had to be replaced by costly "new blood," to represent our mortality as unfavorable in comparison with their own, by taking its ratio to some set of figures which makes our mortality look large and theirs look small. The amount of a company's losses and their ratio to assets, amount at risk, or any other group of figures, have nothing to do with the question of a proper mortality or of loss or gain by reason of it. The older the company, the longer its business has been on its books, the more persistently it has been kept up—that is, the more valuable the business has been to the company—the heavier in amount relatively will its mortality be. And the sole test of the favorable or unfavorable character of the actual death rate incurred is in comparing it with the death rate expected by the table of mortality assumed in the calculations and provided for by the premiums and reserves based thereon. Were the suggestions of such critics true, a company would be safe only so long as it were young.

A company's business may be large and comparatively new, and its losses, therefore, comparatively small in amount; and yet these small losses may be far above what were expected and provided for, and may be a cause of serious deficiency. Any exhibit of the amount of death losses, however apparently favorable or unfavorable, does not signify unless it also appears what the expected losses were and what was the loss or the gain by the difference between the actual and the expected death rate.

Both in its financial result and as a test of care in the selection of risks, our mortality is highly favorable.

Expenses

The ratio of expenses to income in 1895 was exactly 10 per cent., a trifling increase over several previous years. It is an increase in ratio, however, and not in actual volume, and is caused by reason of the change in our method of reporting the year's business, as stated earlier in this report. There has been no relaxation in the strictness of our economies, and the expenses are far inside those of any other company, as the savings show.

New Business

Without extra expense, we made a good gain in new business written in 1895, and a somewhat larger gain in the amount in force.

Measuring, as we do, the true value of a life insurance company to its constituency and to the community by its success in realizing the ideal results of the system—perfectly secure protection steadily maintained at its lowest possible annual cost—it is a profound satisfaction that the Connecticut Mutual has long since attained the magnitude, financial strength, stability in membership, and all those elements of steadiness in operation which remove the temptation to secure the show of a large new business at the cost of smaller dividends to present members, or at the sacrifice either of sound principles in underwriting or of considerations of public policy. Pursuing one undeviating course of management, we are able, as no other company is, to give the highest results to our old business, and to take on new with equal advantage to both. Looking to the constant and

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growing need of family protection so long as the American home shall endure, the achievement of this position is not the least of the beneficent results of fifty years of corporate life and activity.

No Foreign Business

We regard it a very material element of safety, as well as of profitable economy, that our business is restricted to our own country. We select our own risks under familiar conditions, and have our entire organization immediately in hand; we do not have to delegate the control of most vital matters to the discretion of a foreign directorate, nor distribute the custody of our assets among foreign Governments, subject to all the contingencies of their political and commercial future, to be left behind when withdrawal is compelled until all liability on account of foreign contracts disappears: a long wait.

Dividends

The dividend paid in 1895 was larger in the case of each policy than that paid in 1894, giving a decreasing cost of insurance. There will be a similar increase of dividends and decrease of cost on policies renewing in 1896.

The persistence of our business continues to be a gratifying feature of our experience.

Surplus

Notwithstanding the dividend paid in 1895 and the deduction from the cost of the home office building already noted, we made a satisfactory gain of surplus, corresponding safely with the increase in liabilities.

From a legal and governmental point of view our strength is much greater than our own calculations show. We are required to compute our liabilities on the assumption that we will earn 4 per cent. annual interest. On all business written since April 1, 1882, we have assumed only 3 per cent. as the basis of calculation, making our liabilities probably over $1,000,000 more (and our surplus considerably less) than the department reports will show.

Some Facts About Surplus

The public ought to understand much better than it does just how surplus arises in a life insurance company, and how it is affected by the yearly variations in its experience. Policy-holders would be the better able to judge of the treatment accorded them by their several companies in the matter of dividends, paid-up insurances, etc. The knowledge would remove prejudice as to those companies which are doing right, and would make perfectly clear the precise character of the speculative or "investment" policies so greatly in vogue, and would show what must first be lost by somebody that it may be won by somebody else,

We agree to pay certain sums on the occurrence of a certain event. To do this we must have premiums large enough to pay running expenses, the death claims, and provide a reserve for the greater mortality that will come with the increasing age of the business. We can earn interest on that reserve while we hold it. So we assume a maximum death rate, a maximum expense rate, and a minimum rate of interest, and calculate our premiums and the reserve to be laid aside out of them on those three assumptions. If the death losses and expenses are less than we assumed, we save the difference from the premium; if the interest is more, we save that also. There are sundry other incidental items. Here is an exhibit of the operation of these several factors in the Connecticut Mutual in 1895:

Part of premium provided for expenses, etc.	$997,051	
Interest and rents in excess of rate assumed	1,085,580	
Balance profit and loss	14,269	
Saved from expected death losses	543,155	
Saved from reserve on surrendered policies	85,402	
Increase in market value of bonds and stocks	105,113	
Sundries	14,652	
Total		$2,845,222

This total of items applicable to expenses, dividends, etc., has been applied as follows:

Expenses of management	$779,576	
Taxes	314,689	
Charged off on Home Office Building	200,000	
		$1,294,263
Dividends paid	$1,242,948	
Additions to accumulated dividends	87,965	
Increase in surplus	220,044	
		1,550,957
		$2,845,222

The only item in this exhibit which does not explain itself is probably the saving from the reserve on policies surrendered or not renewed—$85,402. This grows out of lapsed and surrendered policies (less those reinstated) for $5,128,351, the reserve upon which was $840,145, of which amount $754,743, or about 90 per cent., was returned to the policy-holders in paid-up insurance, cash or otherwise, leaving the saving mentioned—$85,402. This covers policies which had not been in force long enough to have a value; but is principally made up of small surrender charge made upon each surrendered policy to help in replacing the business so lost, to cover the cost of the change, and to protect the Company against the impaired vitality caused by the voluntary withdrawal of sound lives. Not only the fairness but the necessity of this saving will be obvious to all familiar with the nature of the transactions out of which it is made; and its moderation in amount, proportioned to those transactions, is cheerfully submitted to comparison.

Let it be noted that, were we doing a Tontine or speculative "investment" business, the whole $840,145 of reserve and all the surplus it had accumulated would have gone into the "pool."

A similar exhibit of the items available for expenses, etc., and their application for, say, the last fifteen years, will be interesting in this connection.

Part of premium provided for expenses, etc	$14,894,012	
Interest and rents in excess of rate assumed	14,189,687	
Balance profit and loss	851,201	
Saved from expected death losses	6,715,580	
Saved from reserves on surrenders, etc	1,189,789	
Increase in market values of bonds and stocks	161,702	
Sundries	61,531	
		$38,063,502

This has been applied as follows:

Expenses of management	$10,926,371	
Taxes	4,874,925	
		$15,801,296
Dividends paid	$18,049,649	
Increase in accumulated dividends	467,453	
Increase in surplus	3,745,104	
		$22,262,206
		$38,063,502

Here again the only item needing explanation is the saving of $1,189,789 in the fifteen years on lapsed and surrendered policies. These amounted to $70,937,316; the reserve on these was $14,507,047, of which amount $10,317,258—or about 90 per cent.—was returned to policy-holders in paid-up insurance, cash, and otherwise. Were ours a Tontine business, the whole $11,507,047 and all the surplus accumulated by it would have gone into the "pool" for the lucky ones to divide—or so much as was not eaten up by the expenses of "Racing."

Similar exhibits by the many Tontine or investment life insurance companies would be of remarkable interest.

Life Insurance Speculation—A Turn in the Tide

Over twenty years ago certain New York companies found themselves losing business very rapidly on account of very high expenses and very small dividends. The enormous number of resulting lapses threatened their extinction; but these were seized upon as the happy basis of a plan to convert life insurance into a scheme for making money out of the many who should die or lapse their policies, for the benefit of the few who should live and keep paying premiums through a certain period of years. The reserves on lapsed policies—which with us go to buy paid-up insurance for the family—and the unpaid dividends of both those who died and lapsed, were to be put into a Tontine pool, to be divided among those who were lucky enough to live and keep paying. The gamble was as to who the lucky ones should be.

They figured out enormous probable profits from the enormous losses individual policy-holders were to suffer, and the "Estimates" of these were powerfully attractive. Rich men took the policies in certain confidence that they could beat the game; poorer men took them in imitation of richer men, and trusting luck to escape consequences—the forfeiting of their dividends and reserves for the rich men to divide. Plain life insurance has no glitter; but here was a new, up-to-date thing that sparkled. The "Pool" was drawn upon for commissions to agents that were simply staggering, and for rebates to new insurers which became a principal means of competition. The scheme swept the field like a prairie fire. The business of these companies took on a startling growth, and new business, as a measure of the popularity of the new scheme, was insisted upon as the real criterion of success. The reliability of the "Estimates" could not be tested until the day of settlement came at the end of the Tontine or postponed dividend period, and that was many years off.

There were but two ways of meeting the scheme on which, and the commission and rebates by which, business was being captured in such enormous quantities. One was to fall in with the scheme, and offer the same speculation with the same sort of estimates, and pay the same prices for business, and justify one's self on the ground that it was "selling people what they wanted." The other way was to point out to those whose families needed protection, and all the protection they could get, that this was a pure gamble with that protection; that if the scheme succeeded for the lucky few, it must be at the cost of such confiscation of the reserves and dividends of the many as was a crime against those thereby stripped of the protection they needed; that "the people wanted it" only because they were made to believe that it was something else than what it was; that the expense at which the scheme was being worked precluded the possibility of realizing the "estimated" profits, and that, insurance being simply the distribution of losses, and premiums being simply contributions to losses, it was impossible to make it a profitable "investment" to any one except by robbing some one else for his benefit.

The Connecticut Mutual chose the latter course. It has steadily and continually exposed the true character of the schemes exploited in the name of life insurance; it has pleaded for pure life insurance to those whose families could not afford to have their protection gambled with; it has tried to teach the truth; to show people what their true want is; to make the cost of protection as small as possible; it has been content to see many of its agents hired away, to be kept from getting new ones by demoralizing commissions, and to do new business by the tens of millions where its speculative rivals—and they have become a numerous company—have done it by the hundreds of millions, and to be criticised as wanting in smartness and enterprise and knowing how to cater to the public. It has gone on studying how to make still better service, instead of seeking novelties that attract until they are understood, and then must be replaced. It has bided its time.

Its warnings have been realized. Where twenty years ago these companies were getting business by an "estimate" of profits at the rate of, say, $10,000 on a man then aged forty, they are settling that business now at $3,970. Thousands of millions of life insurance have been forfeited, but the bulk of the grist ground out has gone to pay higher commissions and bigger rebates to keep the volume of new business swelling, and has left only a pitiful 40 per cent. or less of the splendid estimates that "catered to the public."

And now the tide has turned. Even their tremendous expenditures for business cannot keep them ahead of the game, at least in times like these. One of these companies wrote in 1895 the enormous sum of $132,509,533 of new business; and yet has shrunken its amount in force, which means that over $133,000,000 has gone off its books last year. Another wrote $127,492,555 of new business, and $141,759,715 went off its books. Many scores of millions of dollars, the reserves and accumulated surplus on many hundreds of millions of insurance, have gone into the "pool" of the several Tontine companies in all these years; but no account of the application of the proceeds ever has been or ever will be made. There are no accountings.

The Connecticut Mutual renews its plea for pure life insurance; that men whose families need it buy the only thing a life insurance company can really give, the full, absolute, and simple protection needed; that they cease to gamble with it or to try to make a speculation out of it; and to all such the Company offers its best and most sincere endeavor, illustrated by its unparalleled record of fifty years. Respectfully submitted,

JACOB L. GREENE, President.

HARTFORD, Feb. 15, 1896.

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About People

—Professor Janssen and his corps of assistants are now winter-bound in their observatory on the summit of Mont Blanc. They will remain there, cut off from mankind, until late in the spring. They keep in touch with the world by means of the telegraph.

—Queen Victoria has commanded Countess Feodore Gleichen to carve a bust of Prince Henry of Battenberg. The Countess is the daughter of the late Prince Victor of Hohenlohe-Langenburg, better known as Count Gleichen, who was himself famous as a sculptor.

—A Polish woman, 104 years old, who says that she saw the march of Napoleon and his army into Russia in 1812, and the terrible retreat of the survivors, is living at Shamokin, Pa. She is very feeble, and came near being burned to death recently when her house caught fire.

—It is proposed to build an iron cage over and around the monument of Daniel Boone and his wife, near Carrollton, Ky., in order to preserve what is left of the monument from the ravages of the relic-hunters. The Legislature is to be asked to appropriate $200 to build the iron cage.

—Herr Tuxen, the Danish Court painter, has received a commission from the Emperor of Russia for a picture of his marriage, the picture to be sixteen feet long and thirteen feet high. The personages depicted will give special sittings to the artist, who is to work at the picture at St. Petersburg for some time and afterwards at Copenhagen. There are to be three replicas of the work, one for Queen Victoria, another for the King and Queen of Denmark, and the other for the Grand Duke and Grand Duchess of Hesse.

—A hatchet bearing the name of Robert La Salle, the French explorer, the motto "Ad Majorem Dei Gloriam," and the date 1655, was found embedded in the trunk of a tree which was cut down in southern Cheboygan County, Michigan, not long ago. The wood of the tree had grown completely around the hatchet, and there was no sign of its presence on the outside. The date is probably that of the manufacture of the hatchet. The motto is that of the Jesuit order to which La Salle belonged.

—In "Rob Roy's Journal" we find this interesting indication of Mr. Gladstone's all-comprehensive and all-devouring mind:

Had most intensely interesting confab with Chancellor of Exchequer on following subjects among others—shoeblacks; crossing-sweepers; Refuge Field Lane; translation of Bible; Syria and Palestine Fund; return of the Jews; iron, brass, and stone age; copper ore; Canada; bridges in streets; arching over whole Thames; ventilation of London; 'Ecce Homo;' Gladstone's letter to author and his reply in clerk's hand to keep unknown; speculation as to his being a young man who wrote it; language of sound at Society of Arts; Dr. Wolff's travels; Vambéry and his travels; poster with Reform resolution at Norwich; use of the word 'unscrupulously;' marginal notes on Scripture. Took leave deeply impressed with the talent, courtesy, and boundless suppleness of Gladstone's intellect, and of his deep reverence for God and the Bible and firm hold of Christ.

—The New York "Tribune" prints the last story about the "uncomfortable Carlyles:"

The tale is told by a feminine friend of Mrs. Carlyle, who, calling one day in Cheyne Row, met Carlyle on his own doorstep, his head bent, and perplexity and annoyance wrinkling the philosophic brow. Somewhat to her surprise—for she was an intimate of the house—the Sage only bowed, and went on his way down the dismal little street. The servant showed the visitor into a darkened room, where were to be seen the débris of tea and the prostrate form of Mrs. Carlyle on the sofa. "Did you meet Thomas?" demanded the wife, in a voice which showed unmistakable traces of a recent domestic storm. "Yes. He was going out. I met him on the doorstep, looking very sad. What's the matter, my dear?" "The matter!" cried Mrs. Carlyle from the sofa, with sparkling eyes; "I've been two days on this sofa with a sick headache, and he's only this instant come in and asked me what ails me! And—well, I've just thrown my teacup at him!"

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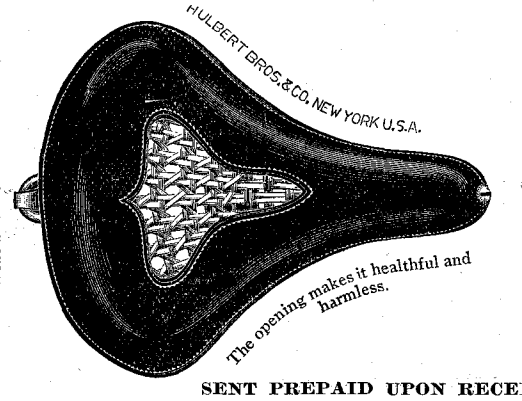

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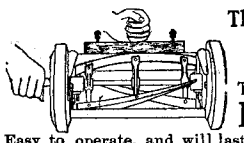

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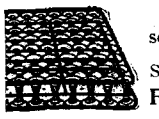

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The Business World

Currency Contraction

The currency statement published on March 1 by the United States Treasury shows the immediate effect of the bond issue on the circulation. The total decrease of money in circulation during February was $60,978,550. Of this decrease $53,969,095 was of gold, and $6,114,830 in gold certificates. On the other hand, in the Treasury itself there has been a net increase of $76,896,073, of which $56,649,096 is in gold coin. The contraction of the currency in circulation is shown by the fact that about $45,800,000 less is in circulation than at this time last year. Besides this, something like $40,000,000 is still due on the bond subscriptions; and much of this is locked up in the banks, waiting until needed.

Railway Stocks

The New York stock market, though rather unsettled last week, showed no very serious breaks, and was firmer than might have been expected considering the Baltimore and Ohio receivership, the continued "war scare" talk, and other bearish elements. Baltimore and Ohio declined steadily, reaching 12⅞ before the end of the week; while no one professes to know the exact state of the road, the feeling is strong that the breakdown is complete. Burlington and Quincy suffered from an attack by the bear theorists and lost several points, but recovered most of the ground later. St. Paul rose from 75 to 78⅛. Of the inactive stocks, the New York and New Haven excited some special interest, as stockholders fear that they may suffer from the proposed great expenditures on the eastern part of the road. The stock has sold as low as 177 (including the April dividend)—a loss of seven or eight points, but made a partial recovery on reassuring statements about the intentions of the company. It is believed that the usual 2 per cent. quarterly dividend has been earned and will be paid April 1 by this road, and, indeed, the earnings-report of the road and of the New England are extremely good. In the money market loans on call have been readily made, and the rates have ranged from 3 to 4 per cent.

Wheat Supply

"The falling off in the world's supply of available wheat during February, about 6,000,000 bushels, appears disappointing," says "Bradstreet's," "inasmuch as the February decrease for 1895 was 9,000,000 bushels; but it will be recalled that in the corresponding month of 1894 American, Canadian, European, and afloat stocks increased 180,000 bushels, and in February, 1893, 100,000 bushels. In the United States and Canada, both coasts, the February decrease of available wheat supplies was 4,647,000 bushels, which is not bullish in the face of a decrease of 9,489,000 bushels in February of last year, but it is contrasted with the 3,587,000 bushels decrease in February, 1894."

Business Failures in 1895

During the year 1895 we learn that the business failures in the United States numbered 13,303, an increase of more than 2 per cent. This increase in number is accompanied by a gain of 6 per cent. in liabilities of those failing, and the commercial death-rate, which averaged 1.20 in every 100 engaged in business during five years from 1890 to 1894, inclusive, and ranged as high as from 1.50 in the panic year of 1893, down to 1.21 in 1894, rose to 1.23 of every 100 in business in 1895. The increases in number of failures are at the West, Northwest, and in the Middle States; decreases being shown in New England, at the South, and on the Pacific coast. The percentage of assets to liabilities has risen from 53 per cent. one year ago to nearly 56 per cent., as contrasted with 65 per cent. in the year 1893.

Railway Construction in 1895

Railway construction in the United States was at a very low level last year; in fact, lower than for the past two decades. There were but 1,700 miles of track laid. What a comparison with 1887, when almost 13,000 miles were put down! If this means a cessation of paralleling railways, however, we may well congratulate ourselves upon the gain. Though the mileage and the number of new lines for 1895 are smaller than the annual totals for many years, the number of States in which no track was laid is larger. Those States were New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Delaware, Tennessee, Nebraska, the two Dakotas, Wyoming, Oregon, Idaho, Nevada, and New Mexico.

Changes in the Java Sugar Market

Twenty years ago Europe was the principal buyer of Java sugar. Europe's share has now decreased to 22 per cent. The following table, which we take from the "American Grocer," shows Europe's decline and our advance in the sugar exports of Java:

	1891-92.	1892-93.	1893-94.
Europe, per cent.....	49	37	22
America, "	14	22	30
Australia, "	11	11	9
China, "	22	25	34
Singapore, "	3	4	4
British India, "	1	1	1

England's decline is due to the competition of refined sugar from the Continent, which lessens its needs for raw sugar. In France also the consumption of Java sugar is steadily on the decrease. Australia loses its importance as an outlet for the Java commodity, since the cultivation of its own sugar has increased rapidly. The beginning of the exports to China dates about ten years back, when some refineries were built at Hongkong to work cane-sugar exclusively, and to export to Japan. This latter country covers its entire consumption of sugar by imports. The crown-sugar comes from Formosa, Manila, Swantau, and Canton, and the refined from Hongkong.

The Growth of the Trolley

The expansion of the trolley system is as evident in northern Ohio as anywhere else, especially about the city of Cleveland. A trolley line runs from Cleveland to Akron, a distance of thirty miles, paralleling the roads of two steam companies, which are already seriously affected by such competition. A trolley road runs from Cleveland to Wickliffe, fifteen miles, and will be extended to Painesville, thirty miles. An electric road is being built from Cleveland to Lorain, twenty-eight miles; a trolley line runs from Cleveland to Berea, about twelve miles, and during the coming year roads will be built to Medina, twenty-five miles, and thence to Wooster, a distance in all about fifty miles; to Chagrin Falls, eighteen miles, to Cuyahoga Falls, thirty miles, and to Kinsman, over fifty miles.

New Canals in Illinois

The following questions are often asked:

1. Is the Illinois and Michigan Canal the same as the Hennepin Canal?
2. Is the great drainage canal now building from Lake Michigan to be used for navigation?
3. Does the drainage canal follow the course of the Illinois and Michigan Canal?
4. What is the Hennepin Canal, if not the same as Illinois and Michigan?
5. What is the tonnage of the largest vessel that can pass from Chicago to the Gulf by any of these canals? W.

1. The Illinois and Michigan Canal is not the same as the Hennepin Canal. The Illinois and Michigan Canal is a State institution, and the Hennepin a Government enterprise yet uncompleted.

2. The Sanitary District Channel now under construction is to be used for navigation when completed.

3. The Sanitary District Channel ("drainage canal") parallels the Illinois and Michigan Canal as far as Lockport.

4. The Hennepin Canal is a Government canal extending from the Big Bend in the Illinois River at Hennepin, Illinois, to Rock Island, on the Illinois River. It is only partially completed.

5. The tonnage of the largest vessel that can pass at present is 140 tons, that being the limit of the Illinois and Michigan Canal, the only canal in use. When the Sanitary District Channel is finished as far as Lockport, it will accommodate any vessel on the Great Lakes.

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THE MUTUAL LIFE INSURANCE

COMPANY OF NEW YORK

RICHARD A. McCURDY PRESIDENT

STATEMENT

For the year ending December 31 1895

Assets	$221,213,721 33
Liabilities	194,347,157 58
Surplus	$26,866,563 75
Total Income	$48,597,430 51
Total Paid Policy-holders in 1895	$23,126,728 45
Insurance and Annuities in force	$899,074,453 78
Net gain in 1895	$61,647,645 36

NOTE—Insurance merely *written* is discarded from this Statement as wholly misleading, and only insurance actually issued and paid for in cash is included.

I have carefully examined the foregoing Statement and find the same to be correct

CHARLES A. PRELLER Auditor

From the Surplus a dividend will be apportioned as usual

Report of the Examining Committee

Office of The Mutual Life Insurance Company of New York

February 11, 1896

At a meeting of the Board of Trustees of this Company, held on the 18th day of December last, the undersigned were appointed a Committee to examine the annual statement for the year ending December 31, 1895, and to verify the same by comparison with the assets of the Company.

The Committee have carefully performed the duty assigned to them, and hereby certify that the statement is in all particulars correct and that the assets specified therein are in possession of the Company.

In making this certificate the Committee bear testimony to the high character of the investments of the Company and express their approval of the system, order, and accuracy with which the accounts and vouchers have been kept, and the business in general transacted.

(SIGNED) H. C. VON POST, CHAS. R. HENDERSON, JAMES C. HOLDEN, ROBERT OLYPHANT, WM. P. DIXON, J. H. HERRICK
COMMITTEE

ROBERT A. GRANNISS VICE-PRESIDENT

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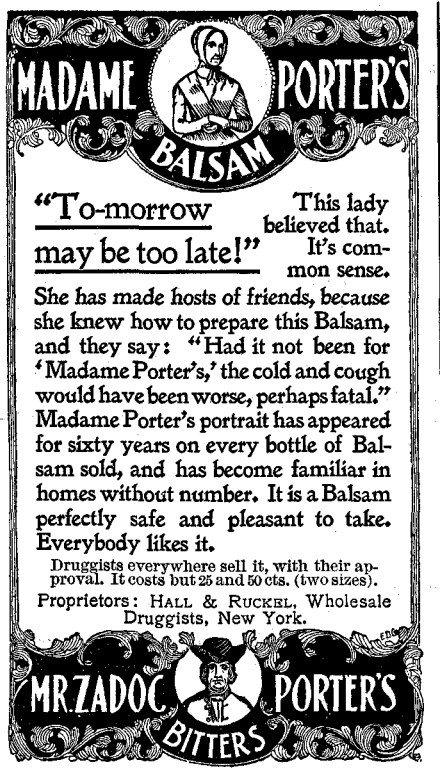
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"To-morrow may be too late!"
This lady believed that. It's common sense.
She has made hosts of friends, because she knew how to prepare this Balsam, and they say: "Had it not been for 'Madame Porter's,' the cold and cough would have been worse, perhaps fatal." Madame Porter's portrait has appeared for sixty years on every bottle of Balsam sold, and has become familiar in homes without number. It is a Balsam perfectly safe and pleasant to take. Everybody likes it.
Druggists everywhere sell it, with their approval. It costs but 25 and 50 cts. (two sizes).
Proprietors: HALL & RUCKEL, Wholesale Druggists, New York.
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With this in view we can recommend

Möller's Cod Liver Oil

as being scientifically prepared, **pure, sweet, digestible, and free from disagreeable taste or odor.**

Put up only in flat, oval bottles, each bottle bearing in perforated letters date of season in which the Oil was produced.

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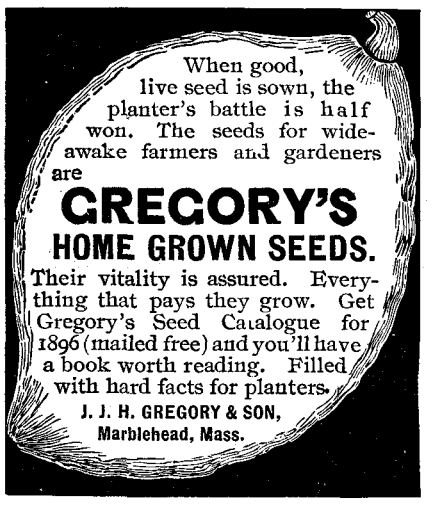
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GREGORY'S
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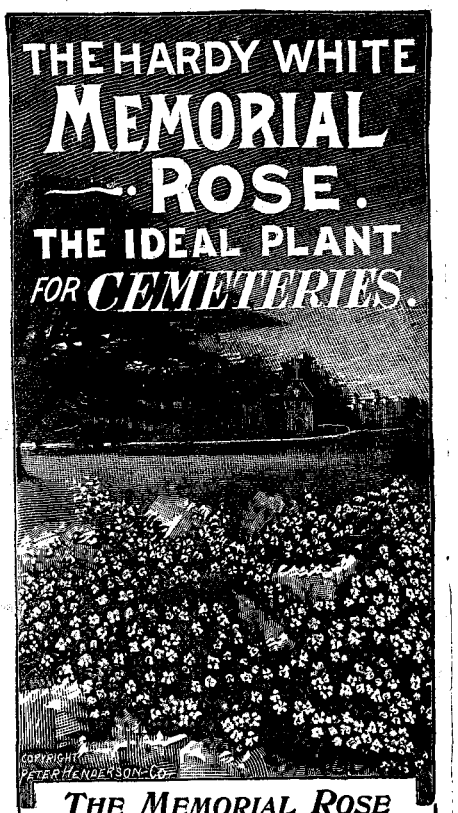

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All purchasers of the **Memorial Rose** who will state where they saw this advertisement will be sent our MANUAL FOR 1896 of "EVERYTHING FOR THE GARDEN" (160 pages, 6 colored plates and over 500 engravings). To those desiring the MANUAL only, we will mail it on receipt of 20 cents (in stamps), which is less than cost.

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Recreation Department, The Outlook

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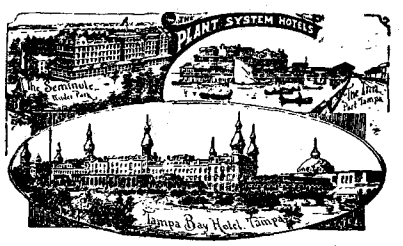

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Semi-weekly service, via Plant Steamship Line, from **Port Tampa,** to **Key West** and **Havana;** also to all fishing and hunting resorts of the Gulf Coast.

Six special excursions to Jamaica, leaving Port Tampa, Fla., Feb. 28th, March 13th and 27th, by United States Mail Steamships of the Plant S.S. Line.

☞ Secure tickets reading via the lines of the PLANT SYSTEM and CONNECTIONS.

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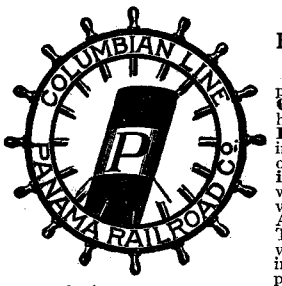

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passing within view of **Cuba,** crossing the historic **Isthmus of Panama,** and calling at ten Pacific ports of **Central America** and **Mexico,** with opportunity to visit these Spanish-American Countries. The educational advantages of this trip, in addition to the pleasures of the journey, render it peculiarly attractive, so much so that tourists repeat the voyage year after year. **THIRTY-DAY TRIP FOR $120. EXCURSION, $216.** All expenses included. Steamers have superior accommodations and leave New York every ten days. For full particulars apply at Company's Office, **29** Broadway.
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Write to HERBERT DURAND, HOT SPRINGS, ARK. for illustrated literature and all desired information.

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For **Change, Rest, Care,** and **Treatment**

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On the Ocean Beach

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With all the conveniences of a first-class, quiet hotel. Elevator, steam heat, open-grate fires. Massage, electricity, baths, etc. Table unexcelled. Open all the year. Address Dr. WM. H. H. BULL, Atlantic City, N. J.

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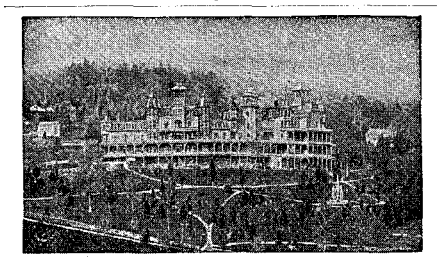

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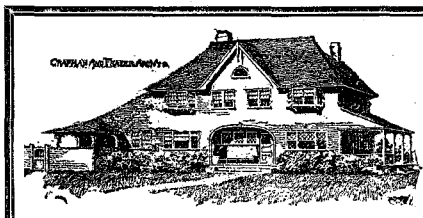

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color softly and richly, and prevent decay. Paint does neither.

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The Outlook

A Family Paper

New Series of The Christian Union

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The Outlook is a weekly Family Paper, containing this week forty pages. The subscription price is Three Dollars a year, payable in advance.

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THE OUTLOOK,
Clinton Hall, Astor Place,
New York.

Aid for Armenia

A letter from Miss Clara Barton has been received in this country, which, after stating that the fullest permission for work among the Armenians had been granted to the Red Cross representatives, says: "As soon as an outfit can be made and passage secured, our men will start for the desolated regions. It will be cold and terribly hard for them, but that is what they came for. It is hoped that the massacres are over, but it is, of course, uncertain. The distress and suffering through want and sickness are described as being both enormous and terrible."

Since the letter was written, members of Miss Barton's party have started for Zeitoun, where, as Minister Terrell has cabled to our State Department, the people are suffering from smallpox and other diseases, from want of coal, and from lack of food.

A report from Harpoot received by the National Armenian Relief Fund last week says:

There are a hundred thousand persons in the 200 towns and villages for which we have special care, who are actually suffering. Turkish official relief is without system and a farce, as is also the restoration of stolen property. Nobody who is not actually in the midst of it can have any comprehension of the extent of the desolation about us, and of the degree of suffering endured. Every place is required to prepare a careful list of the *most* needy, which is submitted to a central committee of our most reliable and sharpest business men. Any person who is able to squeeze through the winter without starving is stricken from the list. Daily rations of bread, amounting to two cents for adults and one cent for children, are given to more than sixteen hundred in this city alone, mostly refugees. . . .

The money which is sent to us we regard as a sacred trust, and we use great care in its administration. What wears upon us most is the sight of the appalling wretchedness and misery which we can do so little to alleviate. The majority of the 15,000 who were killed in Harpoot province were men, with women and children dependent. Penniless, half-naked women and children, many of whom have been in comfortable circumstances, are now wandering about in search of food. It is not simply a question of surviving the winter, but there is a dark and hopeless future before them.

It must not be forgotten that in the work of relief the most perfect harmony exists between the Red Cross Society, the National Armenian Relief Fund, the missionaries, and the other agencies through which funds are received or distributed. Contributors may be assured that every possible effort is employed to apply assistance at every point that can be reached, and to do so with economy and effectiveness.

THE ARMENIAN FUND

Previously acknowledged	$4,220 48
G. F., Marlow, Ind.	1 00
Miss S. B., Brooklyn, N. Y.	10 00
M. A. P., Olneyville, R. I.	5 00
Miss O. E. P. S., New York, N. Y.	25 00
Miss C. P. S., New York, N. Y.	25 00
Harris Street United Evangelical Church, Harrisburg, Pa.	13 50
A. I. H., Mount Hermon, Mass.	3 00
Congregational Sunday-School, Hinsdale, N. H.	5 50
Y. P. S. C. E., Congregational Church, Cheshire, Conn.	9 84
Presbyterian Church, Comac, L. I., N. Y.	6 26
A Reader, Stamford, Conn.	3 00
M. S., Hiawatha, Kan.	1 00
King's Daughters, First Presbyterian Church, Saratoga Springs, N. Y.	10 00
E. A. H., New Haven, Conn.	2 00
St. Paul Methodist Episcopal Church, Cincinnati, O.	36 00
H. F. P., Burlington, Vt.	1 00
Rev. J. C., Paterson, N. J.	5 00
A Subscriber, Kansas City, Mo.	6 00
Additional from Congregational Church, Humboldt, Iowa.	1 00
Sunday-School, Milwaukee, Wis.	2 00
Citizens, Grand Rapids, Mich. (Additional)	22 00
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Residents of Echo Point, Wheeling, W. Va.	28 60
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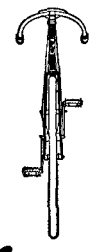
The New York Journal recently offered ten bicycles to the ten winners in a guessing contest, leaving the choice of machine to each.



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Bits of Fun

"To Lovers of the Classic, the Antique, and the Beautiful: A gentleman proceeding to India for a year or more wishes to let his home at Bayswater and to leave his head housemaid," is the way an advertisement in the "Church Record" reads.—*Exchange.*

Hans had climbed up into the cherry-tree to gather cherries. Meantime a storm came on, and the father called out to the lad: "Come down, Hans; it is beginning to thunder." "There's no need, father," shouted the boy; "I can hear it where I am."—*Illustrirte Chronik.*

"Father, what is a luxury?" asked little Johnnie the other night, as he wrapped himself round the parlor stove. "A luxury? Why, it's something we don't really need, you know—a thing we can do without." "Well, then," replied the logical youth, "what a luxury a mosquito net must be in winter!"—*Harlem Life.*

A lady requested a friend to send a group of photographs of prominent living Bostonians, to be reproduced in illustration of an article she was writing. Making known her errand to the saleswoman of a well-known photograph shop, that obliging little person seemed much perplexed. "Why—but—you know," said she, "of course you know that—the *real* Bostonians—are—nearly all—*dead!*"—*Boston Commonwealth.*

A story is told of a Chicago whist-player who thinks he is a great player, and isn't. He recently wrote and published a book on the game, and sent one copy to a famous Milwaukee player for his opinion of it. In about a week the book was returned to him, with the following letter: "My Dear Sir: Your favor, accompanied by your book, was duly received. I have read it very carefully. It seems to be a very good game, but I don't think it is as good a game as whist."—*Exchange.*

Professor—"Gentlemen, instead of the ordinary recitation this morning I will substitute a written examination. [Great excitement: two men near the door cut during the disturbance.] I am a great believer in the honor system, so I will not exercise any supervision over you. However, for convenience I will have you sit two seats apart. Although I have implicit confidence in your honor, I will divide the class into two divisions and give each alternate row a different question. You will please bring your note-books to my desk and leave them there, lest they get in your way and interfere with your writing. While the examination goes on I will stroll around the room, not for purposes of supervision, but simply to benefit my liver. The examination will now begin."—*Yale Record.*

The Queen's Regulations say that "every soldier is to be at full liberty to attend the worship of Almighty God according to the forms prescribed by his own religion." Now and then recruits come up who do not seem to own any religion. The recruiting sergeant asks them, "What religion?" and they answer, more truthfully than many who consider themselves their superiors, "None," or "None that I knows of." A choice, however, must be made; and such men generally put themselves down as "Church of England," because, as the men belonging to it are the most numerous, the band plays them to church. Protestants who do not come into this Cave of Adullam are generally classed with Presbyterians and Wesleyans. "Other fancy religions," as a commanding officer once called them on parade, are looked upon with suspicion, as though a soldier, by professing to belong to them, were trying to shirk church parade altogether. An officer who was present when a militia regiment was about to be inspected before marching off to divine service told me the following: One man was loitering about, and the sergeant asked him in forcible terms why he did not fall in. He replied that he was a Unitarian. "Unitarian?" asked the sergeant; "what's that? There are only three religions: fall in with the Roman Catholics."—*The Quiver.*

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ENGLISH LAKES AND CATHEDRALS.—Two ladies (one familiar with foreign travel) would like the companionship of two or three others for above trip in early summer. References exchanged. Address No. 397, The Outlook.

FOR SALE—Charming country residence, southern New Hampshire; high altitude; 130 acres rich land; unsurpassed mountain scenery; unfailing water; new buildings; modern conveniences; broad piazzas. 12 Waumbeck St., Roxbury, Mass.

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HOUSEKEEPER.—An educated woman of experience and good executive ability desires position as housekeeper in family or institution, or as mother's assistant; a good sewer. Address D., No. 418, care of Outlook.

WANTED—Position as tutor through summer vacation by student in Williams College. Best references given. Address RAY PALMER WOODIN, Williams College, Williamstown, Massachusetts.

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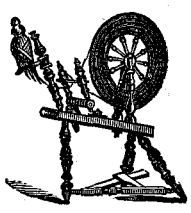

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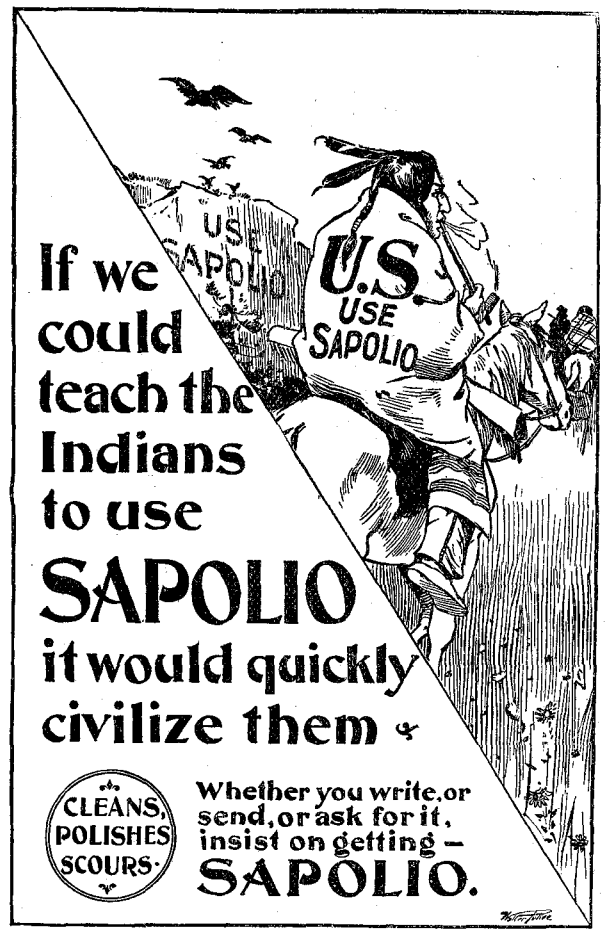

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